The Mystery and Prophecy of the Great Pyramid

KNIGHT

John B. DeHaan

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The MYSTERY and PROPHECY of the GREAT PYRAMID

The Mystery and Prophecy of the Great Pyramid

By CHARLES S. KNIGHT, D. D.

Author of

"BOTH SIDES OF EVOLUTION," "OUR NATIONAL CRIME," "THE FETTERS OF HABIT," "GROWING GOOD AMERICANS," "CAUGHT," "EVERY DAY CHRISTIANITY," ETC.

with Introduction by

DR. ARTHUR I. BROWN, C. M.

Fellow of the Royal College of Surgeons, Edinburgh

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FOREWORD

The Great Pyramid of Gizeh is calling forth many books at the present time, but it seems to the writer that the author of this volume has achieved an enviable success.

Much that is written concerning this great stone monument on the burning sands of the Egyptian desert, is lessened in value by being too fanciful or by being burdened with some private interpretation as to alleged prophetic features.

Dr. Knight has done wide reading and study, and brings to this somewhat complicated and difficult subject, a faculty of clear thinking and expression which stands him in good stead. Also, he is careful to avoid the mistakes of those who have tried to prove too much from the Pyramid.

In Part Two, he states the sane and conservative "plan" by which he has been guided:

> "It is not our purpose to force anything. We shall endeavor to avoid conclusions which are manifestly illogical. We shall not be dogmatic. We shall set no dates. All in the world we propose to do is to subject the Great Pyramid to geographical, mathematical, astronomical, historic and prophetic tests, and see what it has to say for itself. If, by this admittedly scientific

> method, we should arrive at conclusions which some of our readers cannot accept, we beg to assure them that we stand eagerly ready to renounce our wrong conclusions the moment the right ones shall be given us."

No one can reasonably take exception to such an attitude.

The unreasonable approach to a subject like the Pyramid is surely one of bias in either direction. One should not accept all or even part of the wonderful things which have been extravagantly claimed for it, nor, on the other hand, should one be unwilling to believe, strange as it may appear, that here perhaps God, the Creator of the universe, may have done a startling and unexpected thing, in superintending the construction of an astonishing pile of granite, which may possibly enshrine in its exterior and its interior, many historical facts, scientific discoveries, and prophetic warnings. Why should it be thought impossible or inconceivable for God to do this? "In all things" He must have "the preeminence."

A potent objection on the part of many sincere believers in the all-sufficient revelation of the Biblical record, is that this study is going beyond "that which is written." But that again is simply a matter of interpretation. Surely, it cannot be

denied that there are many, at least apparent, references to the Pyramid in Scripture.

What would appear to be such an one, of very notable value, and a passage which otherwise has no meaning, is the nineteenth chapter of Isaiah. The Great Pyramid meets this particular test admirably and unmistakably, and those who see in the Gizeh structure, a fulfillment of this ancient prophecy, are as loyal to the Bible as those who differ.

The question is, Does the Pyramid satisfy the rigid tests to which it is being and ought to be subjected? An unbiased observer will be compelled to admit that there is an astonishing array of wonders in it absolutely refusing explanation, unless God be assumed as the real Builder.

Then, why close our eyes to the facts in the case, and say that the whole thing is too fanciful to be true, as many are doing?

An unbeliever in the possibility of air travel, witnessing for the first time an airplane winging its way in full flight, might still deny and say, "I do not believe it possible; it simply cannot be." That foolish attitude is no more absurd than the indifference or antagonism of those who refuse to study this startling wonder, or to be convinced of the truth of the facts concerning it—facts which

cannot be denied and are substantiated by most eminent scientists.

Certainly, here the unbeliever can find no comfort or support for his infidelity and atheism. This may not be "The Bible in Stone," as it has been called, but it does most powerfully substantiate the Word of God, wherever it speaks. For that reason, if for no other, it deserves recognition.

Dr. Knight has done a notable service in presenting this arresting theme in the forceful, magnetic manner he exhibits, and we commend the book to those thinking individuals, open-minded enough to study, comprehend, and accept a "new thing," if it proves itself worthy, as the Pyramid appears to do, in so far as we are able at the present juncture, to determine.

ARTHUR I. BROWN.

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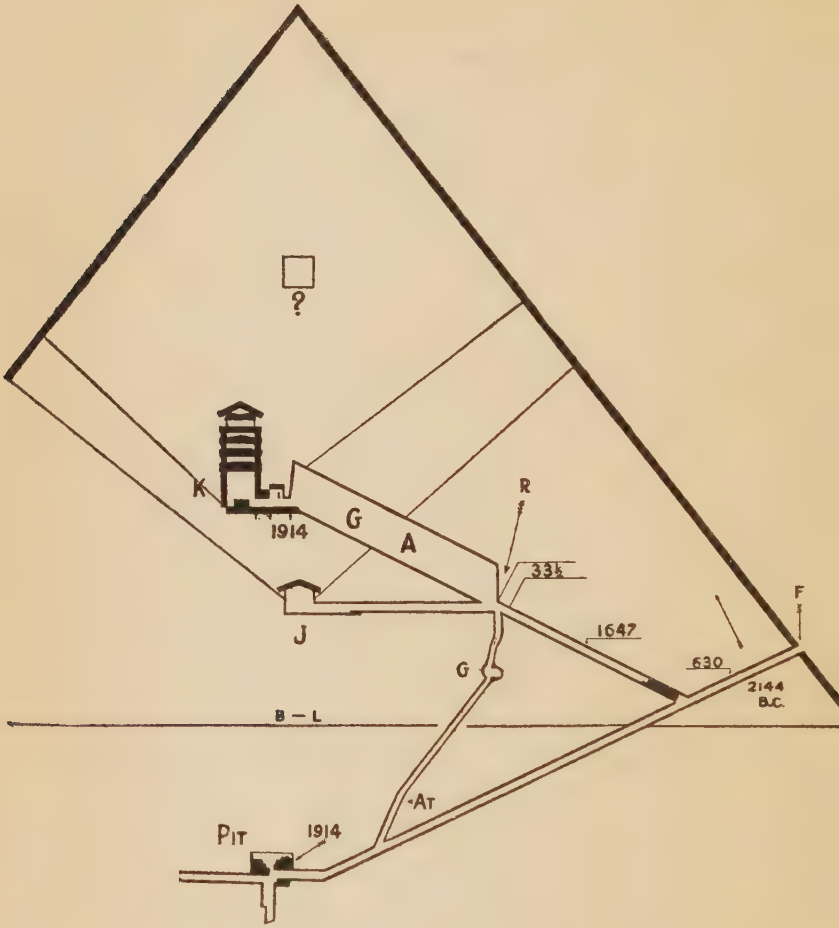
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K
1914
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33½
J
1647
F
G
630
2144
B.C.
B — L
PIT
1914

KEY TO CHART

BL—Beveled Base Line.

Pit—Unfinished. Symbolizes bottomless pit—no escape, but by well up past Cross of Christ.

At—Atonement. Symbolized by the well which represents Christ's descent from the Cross into Sheol and back to His resurrection. Up this passage believers can escape, even from the brink of hell.

G—Grotto. Symbolic of Paradise, or the place where Old Testament saints awaited the atonement.

2144—Probable date of erection.

F—Time of Flood, 630 years before the Exodus.

1647—The inch years between Exodus and the Birth of Christ. This passage with its granite plug symbolizes law-way to eternal life, which is blocked by our sinful natures.

33½—The inch years of Christ's life.

R—Marks the point where the stone cover of the well was burst upward, symbolizing Christ's resurrection.

GA—Gospel Age, symbolized by the Grand Gallery, 28 feet high.

K—King's Chamber.

J—Jewish or Queen's Chamber; symbolizes present blindness and future glory of the Jews.

?—Grand Chamber, thought to exist in upper part of the Pyramid, symbolic of heaven.

Chapter I.

THE CONSTRUCTION

HE SUDDEN and widespread interest in the Great Pyramid of Gizeh is one of the astonishing signs of our times. Scientists, educators, ministers, business and professional men, and an ever-increasing multitude of thinking people in the less conspicuous walks of life are eagerly inquiring for information regarding this mysterious, age-defying monument of antiquity. A few still regard it as the tomb of Cheops, but the vast majority of Pyramid students have been forced to the conclusion that it is a great religio-scientific "Pillar of Witness," which by means of symbolism similar to that of the Tabernacle of Moses and the Zodiac, unveils the history of the distant past, presents Christ as humanity's only hope, throws light upon the prophecies, and furnishes unanswerable arguments for the truth of God's Word.

It is the purpose of this little book to subject the Pyramid to the severest geographical, mathemati-

cal, astronomical, historic and prophetic tests, and see whether or not it substantiates these claims.

Against the massive masonry of the Great Pyramid the storms of forty centuries have hurled themselves in vain. Empires have risen, flourished and decayed. Religious systems have come and gone. Civilizations have developed and disappeared, but through more than four thousand years of changing human history the Great Pyramid has stood amid the shifting sands, pointing with solemn majesty in silence up to God.

The labor of building it was enormous. Herodotus informs us that 100,000 men were employed without cessation for twenty years. It contains some 2,300,000 blocks of stone, each weighing on an average two and a half tons. Much of the stone was quarried on the opposite side of the Nile, and ten years were required to build a causeway over which to move it. A canal was dug from the river to the foot of the plateau upon which the Pyramid stands so that stones could be delivered direct to the builders. Some of these stones were thirty feet long, five feet high, and four feet wide. Is it any wonder it took so long to cover thirteen acres of bed-rock with more than two hundred courses of huge blocks that reach from the basement sheet to the crystal apex at the top? Can you visualize the

busy scene—the inclined planes, the great cranes, the swarming workmen, the endless supply of huge blocks being hoisted or rolled or pried into place, as slowly through the long, hot days and starlit, moon-brightened and torch-illumined nights the gigantic pile grew until it topped the trees, climbed above the temples and soaring upward, dwarfed the distant mountains, dominated the landscape and compelled mankind to acknowledge it as one of the seven wonders of the world?

Quoting Seiss, "The Great Pyramid presents to every beholder the geometric emblem of the Divine Trinity. Creation is the reflection of God Himself, and the Pyramid as a symbol of the creation gives impressive token of His mysterious Triunity." As Shaw has said, "Deity is typified by the outward form of that pile, and that form is a triangle whether viewed on either side or from either corner. It likewise proclaims the architect of the world to be the governor and upholder of the world. The measures and motions of the planets which this Pyramid symbolizes all show that the universe does not hold God, but that He holds the universe, and that continents and seas, suns and systems pass with unfaltering steadiness from age to age under His guiding hand."

"The Great Pyramid is the largest edifice ever erected in stone. It is nearly five hundred feet high. It contains more than ninety million cubic feet, or five million tons of granite and limestone—enough to build a wall four feet high and one foot thick from New York to San Francisco, and half way back. It is built with such accuracy that 'its proportion of error is only one in fifteen thousand.' It is seven hundred sixty-one and a half feet, or more than two and a half average city blocks long on each of its four sides. It is three-fifths of a mile around. In it are stones weighing sixteen tons with joint surfaces of thirty-five square feet, held together with a filmlike layer of cement no thicker than a hair. Scientists are at a loss to understand how the ancient workman made these fine cemented joints." (Stone Witness, Edgar, p. 2.)

The Great Pyramid as originally completed was covered with casing stones of beautiful white lime rock, which unlike the granite covering of the second pyramid were not affected by extremes of heat and cold and therefore did not disintegrate. These casing stones were wrought with marvelous accuracy. They do not vary from a straight line and an accurate square more than one one-hundredth of an inch in a length of over six feet, while the face angles are cut to an accuracy of three-

tenths of a second of angular measurement, a feat quite beyond any present-day stone mason. This accuracy was necessary in order that the pyramid, starting from a base the size of which was of an exact predetermined measure, should rise to an exact vertical height, also predetermined—a fact which implies that thousands of years ago men possessed a knowledge of trigonometry and higher mathematics such as is used in modern engineering construction problems, and that these exact measurements and angles had to be adhered to precisely by the workmen who chiseled every one of these thousands of huge stones, which were built down from the top, leaving the smooth finished surface as the workmen descended. Had it not been for the vandalism of the Arabs in stripping off these casing stones to build the mosques of Cairo, the Great Pyramid would have stood today as it did four thousand years ago, its white marble-like surface without visible joints glistening like a diamond in the brilliance of the Egyptian sunshine. No wonder the sacred books of the Hindus call it 'The Golden Mountain.' Even as it stands it is grand and imposing beyond all description—higher than the great cathedral of Strassburg, higher than St. Paul's in London, or St. Peter's in Rome, and as Seiss says, 'so immense

that no man standing upon its crumbling top is strong enough to throw a stone out beyond its base." (The Bible in Stone, pp. 20-22.)

As one stands beholding its long shadow darken the fields of Gizeh when the day declines, its overwhelming vastness rushes upon the mind—one feels oppressed and staggers beneath a load to think that such a mountain was piled by the handiwork of man. No words are adequate to describe it. One must see it with his own eyes to appreciate the sublime, overmastering majesty of this titanic monument of age-defying stone.

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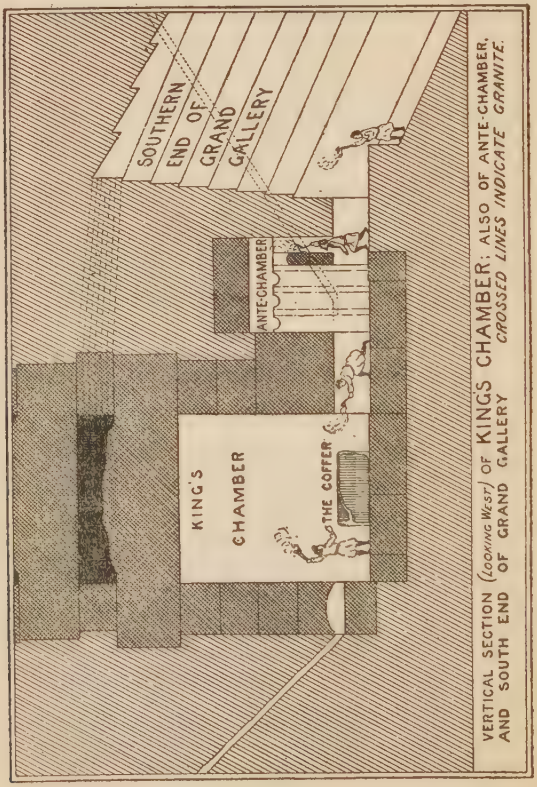
Chapter II.

THE HISTORY

It is generally agreed that the pyramids of the Gizeh group are all of the age of the fourth dynasty; that is, older than 2000 B. C. There is no known time within our historic periods when this pyramid was not famous. Herodotus, the so-called Father of History, as early as 45 B. C., made a personal examination of it, and devoted some most interesting paragraphs to it. Siculus, Strabo, Pliny, Durius, Samium, Alexander, Apion, Dionysius, and many other ancient authors have written about the Great Pyramid, but though it has been standing in its place for four thousand years, it is only within the last hundred years or less that there has been any rational appreciation of it. Probably Caliph El Mamoun was the first man to enter the upper passages after those passages were closed by the completion of the pyramid. This El Mamoun, the son of Haroun Al Raschid of the "Arabian Nights," believed the Great Pyramid to be crowded full of precious treasure. He therefore decided to open it. This with the crude instru-

ments and poor knowledge which his hordes possessed proved no easy task, but Mohammedan fanaticism and tyranny proved equal to the undertaking. An excavation was driven in for a hundred feet, with everything solid up to that point. Having expended all this labor to no effect, the


SOUTHERN END OF GRAND GALLERY
ANTE-CHAMBER
KING'S CHAMBER
THE COFFER
VERTICAL SECTION (LOOKING WEST) OF KINGS CHAMBER; ALSO OF ANTE-CHAMBER, AND SOUTH END OF GRAND GALLERY
CROSSED LINES INDICATE GRANITE.

effort was about to be abandoned when the sound of a falling stone in some open space not far beyond them was heard. This incited them to dig deeper, and presently they broke through into the regular passageway, just where the first ascending passage forks off from the descending one. The stone which had fallen was one which hung in the top of the entrance passage, quite concealing the fact of another and upward way. But this passage they found stopped by a heavy stone block fitted into it tight as a cork in the mouth of a bottle, so tight that it remains there still, so they dug and blasted around it. Then, as Professor Smyth describes it, "up no less than 110 feet of the steep incline, crouched hands and knees and chin together, through a passage of royally polished limestone, forty-seven inches high and forty-one inches broad they had painfully to crawl, with their torches burning low." Thence they emerged into the Grand Gallery, seven times as high as the passage through which they came, empty, however, and darker than night. Still the way was narrow and steep, only six feet wide at any point and contracted to three at the floor, though too high for the power of their smoky lights to illuminate. Up and up the smooth and long ascending floorline the marauders pushed their slippery and doubtful way,

till near the end of the Grand Gallery. Then they clambered over a three-foot step, bowed their heads beneath a low doorway, bounded on all sides with great blocks of frowning red granite, and then leaped without further hindrance into the grand chamber, the first to enter it since the pyramid was built.

A noble chamber did those maddened Moslems also find it, clean and garnished, every surface of polished red granite, and everything indicative of master builders, but the coveted gold and treasures were not there. Nothing was there but black and solemn emptiness. There stood a solitary stone chest, indeed, fashioned out of a single block, polished within and without, and sonorous as a bell, but opened lidless and empty as the space around it. The Caliph was astonished. His quarriers muttered their anathemas over their deception into such enormous unrequited and fruitless labors. Nor could El Mamoun quiet the outbreaking indignation toward him and his courtiers except by one of those saintly frauds in which Mohammedanism is so facile. He commanded those discontents to go dig at the spot which he indicated, where they soon came upon a sum of gold, exactly equal to the wages claimed for their work, which gold he had himself secretly deposited at the place.

When it was found, he could not repress his astonishment that those mighty kings before the flood were so full of inspiration as to be able to count so truly what it would cost in Arab labor to break open their pyramid!

But the great, mysterious structure was now open. Henceforward anyone with interest and courage enough to attempt it, might enter, examine, study, and find out what he could.

For centuries the Arabians went in and out at will, but apart from the mere fact of the forcible entry by Al Mamoun little is known about the Pyramid. We must therefore depend upon the explorations and accounts of Europeans who have visited, measured and photographed the pyramid from time to time. One of the first and greatest of these travelers was Sir John Mandeville, who spent thirty-three years in wandering through the East, visiting Egypt and the pyramids about A. D. 1350. He left us a theory concerning them, but confessed he was afraid to enter them because they were reported to be full of serpents. Mr. John Greaves, professor of astronomy in the University of Oxford, visited the pyramid at his own expense in the spring of 1637 and published his Pyramidographia in 1646. He was soon followed by English, French, Dutch, German and Italian explorers.

Special additions were made to the stock of pyramid information by Nathaniel Davison, British Consul at Algiers, 1763. When Napoleon was in Egypt, 1799, the French savants who accompanied him did important service in increasing the knowledge about the Great Pyramid. They surveyed the ground, determined the value of the location in trigonometrical relation, discovered the incisions meant to serve as sockets for the original cornerstones of the foundation, and wrote descriptions of the Great Pyramid which were subsequently published in large and elegant volumes. Colonel Howard Vyse at his own expense spent seven months exploring the Great Pyramid in 1837. With him were one hundred or more assistants, who not only reopened the ragged hole made by Al Mamoun, but uncovered the two corner sockets of the north base, discovered and reopened the ventilating tubes in the King's Chamber, cut his way through the masonry above this chamber and found the four other openings beside the one which had been discovered by Davison. He found in these recesses various quarry marks in red paint, proving that writing was known and practiced in the Fourth Egyptian Dynasty. Among these marks were the cartouches of the co-sovereign brothers who reigned at the time the Great Pyramid was

built. He also found some of the original casing stones still in their original places, as well as portions of a splendid pavement which once surrounded the edifice. In addition, he fully confirmed what had been ascertained before and brought the Great Pyramid within the sphere of modern scientific investigation. Through him Sir John Herschel espoused the belief that the pyramid possessed a truly astronomical character, and that its narrow tubic entrance pointed to some pole star from which the date of the building might be determined. At Vyse's suggestion, Sir John made the necessary calculation and found the pointing to indicate the same date on which other and independent data had indicated to be the period of the erection of the great structure. Taking what had thus been discovered, John Taylor, one of the publishers of the "London Magazine," undertook to solve the problem of the origin and purpose of the Great Pyramid. In 1859 he published a small book in which he gave it as his opinion that the real builders of the pyramid were not Egyptians, but men who by the special commission and aid of the Creator superintended the erection of this great edifice as a witness of inspiration over against the doubt and corruption of a constantly degenerating world. This book of Taylor's fell into the hands

of Professor C. Piazzi Smyth, who, after making a thorough investigation, published (in 1864) his splendid book, "Our Inheritance in the Great Pyramid." In 1865 Professor Smyth and his wife went to Egypt, where they lived in an old tomb from January to April, spending the intervening time in remeasuring and testing by the best scientific appliances available what others had reported about the Great Pyramid. The result of this self-denying labor was given to the public in 1867 in three brilliant volumes entitled, "Life and Work at the Great Pyramid," with a sequel the year following on the "Antiquity of Intellectual Man."

The result of all this study and investigation has been the growing belief that the Great Pyramid was erected under the special guidance of God; that it is in fact a Bible in stone. A young Scotchman, Robert Menzies, was the first to point out how perfectly the Grand Gallery symbolizes the Spiritual life, the well shaft the atonement, and the descending passage the path that leads down to the darkness and destruction of perdition, which the chaotic subterranean chamber so vividly suggests. The scientific symbolism of the Great Pyramid is just as startling as the religious.

Goodsir in his volume on ethnic inspiration has well said, "The scientific symbolism of that world's

wonder now stands nearly disclosed to view, resting on its own independent basis of proof, which is not only vouched for but defended by advocates undeniably competent to their work, and as yet occupying inexpungably their ground."

Those who have attacked the religio-scientific theory of the Great Pyramid by their failure to establish a scientific basis for their objections have in reality added their voices in testimony to the truth of this theory. Every attack upon it has ended in such signal failure that the critics have rather served to confirm than to destroy.

Some have objected to the use of the Great Pyramid as an argument for the truth of the Scriptures because C. T. Russell was an ardent believer in the pyramid prophecy. A moment's consideration will convince anyone of the inadequacy of such an objection. Others object because Jesus never mentioned the Great Pyramid. To this W. Merton Snow in the March, 1928, "Messiah's Advocate" makes the following apt reply: "Neither did Jesus mention Nebuchadnezzar's image, but shall we throw it away with its message because He did not? (And is it to be supposed that Jesus told us all He knew?) Jesus did affirm, however, His belief in both Daniel and Isaiah by quoting from them, and Isaiah it is who says, 'In

that day there shall be an altar to the Lord, in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, and it shall be for a sign and a witness unto the Lord of Hosts in the land of Egypt."—Isaiah 19: 19, 20."

Still others attribute to "accident" the remarkable agreement of pyramid measurements with historical events. In answer to this, Mr. Snow declares that the word "accident" should not be used with respect to tying up the dates of history with the passage measurements of the pyramid, because there is either intelligent design to reveal truth here, or intelligent purpose to perpetuate a monstrous hoax upon mankind.

Chapter III.

THE BUILDERS

The Great Pyramid is attributed to Cheops, and the second to his brother Chephren, who succeeded him. Herodotus tells us that, according to the Egyptian priests, Cheops was "arrogant toward the gods." He closed the temples, interdicted the customary worship, cast out the images to be defiled on the highways, and compelled even the priests to labor in the quarries. Moreover, Herodotus tells us that on account of Cheops and his brother's opposition to the worship of idols, the Egyptians so detest the memory of these two kings that they do not much like even to mention their names. Hence they commonly call the pyramids after Philition, a shepherd who at that time fed his flocks about the place. ("Great Pyramid," Proctor, p. 5.)

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying, "We had formerly a king in whose time it came to pass, there came up from the East in a strange manner men of an ignoble race who had the confidence to invade

our country and easily subdued it by their power without a battle, and when they had our rulers in their hands they demolished the temples of the gods." (Cory's Fragments, p. 257.)

Manetho further states that these "Arabians" left Egypt in large numbers, but instead of going to Arabia they went up to that country now called Judea and there built a city and named it Jerusalem. From this and certain passages in the Bible—particularly the Book of Job—it is thought that the shepherd to whose influence the Egyptians attribute the Great Pyramid may have been Job.

Wilford in his "Asiatic Researches," volume three, page 225, gives an extract from the Hindu records, which seems to sustain this tradition. The extract says that "One Tamo-vatsa, a child of prayer, wise and devout, prayed for certain successes, and that God granted his request, and that he came to Egypt with a chosen company, entered it without any declaration of war and began to administer justice among the people to give them a specimen of a good king." This Tamo-vatsa is represented as a king of the powerful people called the Pali, shepherds.

"Job was an Arabian and a shepherd prince, just as the Egyptian fragments testify respecting Philitis. Job's modest account of his own greatness,

doings and successes depicted with so much beauty in chapter 29 grandly harmonizes with Manetho's story of the strange power of the Arabians over the Egyptian rulers, obtained 'without a battle.' He held idolatry to be a crime punishable by the authorities. (Chapter 31:26-28.) He also looked forward to the coming of the 'Redeemer' and expressed his firm belief in physical resurrection. (Job 19:23-27—'Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.)

"The design of Moses after he had completed the narrative of the dispersion of the third and fourth generations of the descendants of Noah and thus outlined the ancestry of the chief nations to the world undoubtedly was to continue the line of Shem to that of Abraham only, because it was through Abraham that the Messiah was to come. But he makes one great exception to this rule when he names the family of Joktan and terminates the

list of his sons with Job-ab, who most Hebrew authors, the Greek fathers, and various modern writers identify as Job who lived in the land of Uz."—(Townsend's Bible, Vol. 1, p. 131.)

According to Herodotus the Joktanites formed the second great colony to settle in Arabia, the Cushites being first, and Ishmaelites third. Baldwin in his "Prehistoric Nations" says that "ages farther back than our histories, Arabia was the seat of a great and influential civilization. . . . It is apparent that no other race did so much to develop and spread civilization." From these people came the Phoenicians; and Rawlinson, Bunsen, and Watkins maintain that the Phoenicians were Shemites and hence of Joktanite lineage. Rawlinson also remarks that these people possessed "a wonderful capacity for affecting the spiritual conditions of our species by projecting into the fermenting mass of human thought new and strange ideas, especially those of the most abstract kind. Shemitic races have influenced far more than any others the history of the world's mental processes, and the principal intellectual revolutions which have taken place are traceable in the main to them."—(Herodotus, p. 539.)

That the Phoenicians were Shemitic and not Hamitic is proved by their language, which from

the inscriptions they have left is none other than Hebrew. In this connection you will recollect that Abraham found a people inhabiting Palestine when he "came West" with whom he was able to converse without an interpreter, and with some of whom (Melchisedec) (Genesis 14:18-20; Hebrews 6:2) he was in perfect accord religiously. It is interesting also to learn that according to tradition Abraham, during his sojourn in Egypt, spent much time in instructing the Egyptian priests in the divine science of the skies, i. e., the prophetic messages limned in the starry radiance of the zodiac against the azure curtains of the night.

Thus we learn that Job was the youngest of a family in which was science, faith, and enterprise for such a work as building the Great Pyramid beyond that found in any other family upon the then known earth.

The Book of Job is the most unique and independent book in the sacred canon, the sublimest section of the inspired records—a grand monument of patriarchal life, manners and theology—evidencing a knowledge of earth and sky, of providence and grace, and a command of thought, sentiment, language, and literary power which no mere man has ever equaled. In it we find a familiarity with writing, engraving in stone, min-

ing, metallurgy, building, shipping, natural history, astronomy, and science in general, showing an advanced, organized and exalted state of society answering exactly to what pertains above all to the sons of Joktan, whose descendants spread themselves from upper Arabia to the South Sea, and from the Persian Gulf to the Pillars of Hercules, tracing their course as the first teachers of our modern world with the greatest monuments that antiquity contains.

No matter, then, whether Philitis, Melchisedec (as some think) or Job were the real builders of the Pyramid. This much is certain, that some unknown but conspicuous stranger possessed of flocks and herds lived about the locality of the Great Pyramid during the years of its construction, and is so related to the work that all Egypt for more than seventeen hundred years considered him its real originator and builder. Cheops merely furnished the site, the workmen, and the materials. ("A Miracle in Stone," Seiss, pp. 197-210.)

So we learn that Jehovah had men of might even in those far off days; men who believed in one God, in holy angels, and in a devil whose subtle depravity had innoculated all natural humanity. They feared sin and sought forgiveness and salvation through bloody sacrifice. They hoped for a

coming Redeemer and for resurrection through him. They treasured the primeval records, traditions and revelations from the beginning down, including the monographs of Adam, Seth, Enoch, Noah and Shem, from which Moses undoubtedly compiled when he framed his Genesis. "Thus," says Seiss, "by a chain of traditions, facts and Bible testimonies we connect the origin of the Great Pyramid with a mighty prehistoric people, wholly separated from Egypt and its abominations—a people among whom inspiration as true and high as that of Moses wrought, and from whom we have not only the noblest of the sacred books but likewise the noblest edifice on earth, equally fraught with holy intelligence, divine truth and inspired prophecy."

My friends, these are exalted claims, couched in eloquent language. But are they true?—that is the question. Let us not be swept away by mere words. Let us investigate and discover, if we may, for what purpose this Great Pyramid was erected millenniums ago.

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Chapter IV.

THE MYSTERY OF ITS PURPOSE

Was the Great Pyramid intended for a tomb or a temple?—for astrological purposes, or as a religio-scientific monument? Let us see. The theory that the Great Pyramid was intended for a tomb is wholly borrowed from the other pyramids, which were used as tombs. In all the examinations to which it has been subjected, whether in ancient or modern times, and in all historical fragments concerning it, there is nothing to bear out the idea that it was intended as a royal sepulchre.

Davison says, "The Great Pyramid enshrines an exposition of the secrets of the universe. This exposition is presented in the precise terms, and by the geometrical or graphical methods of modern exact science. Egyptologists, however, declare that the Great Pyramid is a tomb, and that, being a tomb, it has no other purpose to serve. Evidence not relating to the Tombic Theory finds no place in their 'showcase.' The structural engineering evidence disproves this contention by showing that the beginning of the Ascending Passage leading to

the supposed sepulchral upper chambers was tightly sealed before the Ascending Passages and Upper Chambers were built. The structural engineering evidence also proves that the Great Pyramid was built on scientific principles and that it had a scientific purpose to serve. The whole problem of the Pyramid is therefore primarily an engineering problem."

Diodorus says positively that "Cheops was not buried here, but in an obscure and unknown place." That secrecy in regard to burial was traditional in Cheops' family would seem to be proved by the following, which was published in the newspapers late in 1926: "Buried under tons of rock at the bottom of a ninety-foot shaft, Dr. Reisner of Harvard finds the hidden sepulchre of the beloved mother of the Egyptian monarch who built the Great Pyramid. The old Egyptians, believing in the immortality of the soul, lavished all their resources and skill in preparing a fitting eternal home for their dead. Thus it is remarkable to find the tomb of the illustrious Queen Hetepetheres, so carefully concealed and marked by no outward monument."

For six hundred years after Al Mamoun broke into this pyramid the Arab writers who tell of the feat say not a word of any human remains or

indications of sepulchre being found. Shehab Ben Yahiya, on the contrary, says that, "Nothing was discovered as to the motive of its construction." No less than a dozen of the best European authors on the subject agree there is no proof that anybody was ever entombed in it.

When we consider that the granite plug was built into the mouth of the upper ascending passage when the Pyramid was constructed, and that Al Mamoun was obliged to blast and chip and hew his way around, that ought to make it perfectly clear that no mummy was ever carried up that way. This leaves only the well as a possible passage through which a mummy might have been taken to the King's Chamber, and this would have been a difficult if not impossible task, for the well is only about twenty-six inches square and so nearly perpendicular that the only way to ascend it is by means of a rope let down from above. Besides, there are two right angle turns at the upper end, around which, even in their present dilapidated condition, it would be practically impossible to force an average sized mummy, and it is inconceivable that Cheops should have been hauled up and bent around these angles before embalming. And if it be argued that the mummy of Cheops might have been placed in the King's

Chamber before the remaining courses of masonry were laid to complete the Pyramid, how shall we account for the existence of the well, and what shall we do with the statement that in his old age, long after the completion of the pyramid, Cheops reverted to the idolatry which he so nearly destroyed during the earlier years of his long reign.

Moreover, the great coffer in the King's Chamber has channels for a lid, but Al Mamoun found no cover nor fragment of one when he entered the pyramid in 820 A. D. Nor are there any markings whatsoever—either on the coffer or in the chamber as in other Egyptian tombs, which are covered with hieroglyphics and decorative designs. It is therefore safe to conclude that this gigantic mass of masonry was never intended for burial purposes.

Furthermore, when we find in this edifice throughout a great system of inter-related numbers, measures, weights, angles, temperatures, degrees, geometric problems, cosmic references, and general geodesy which modern science has now read and verified from it, reason and truth demand of the teachers of mankind to cease writing that, "No other object presented itself to the builder of the Great Pyramid than the preparation of his own tomb."

Unlike the other pyramids which were used as tombs, the Great Pyramid's subterranean chambers were never finished, and there seems no adequate reason why the upward ascending passage leading to the King's Chamber, where the advocates of the tomb theory insist Cheops must have been buried, should have been suddenly expanded into a grand gallery seven times its height and then twice again constricted to a passage less than four feet high before the burial chamber is reached. And when we enter it and find the coffer of the utmost plebian plainness quite disproportioned for such a purpose, devoid of all ornament, inscription, or sepulchral insignia, is there not room for rational doubt that it was ever meant or used for a burial casket? And when we perceive in this coffer a most accurately shaped standard of measures and proportions, its sides and bottom cubically identical with its internal space; the length of its two sides to its height as a circle to its diameter; its exterior volume just twice the dimensions of its bottom, and its whole measure a definite proportion of the chamber in which it was put when the edifice was built—we may well wonder what all such unparalleled scientific elaborations have to do with a mere tomb.

Nor was the pyramid intended as a place of worship. Cheops who built it was, as we have seen, at that time the enemy of idolatry. Therefore, he did not build it as a temple to gods. There is not in all the long avenues and exquisite chambers of the Great Pyramid one single ancient inscription, votive record, shred or sign of Egypt's idolatry. Therefore, we feel sure, it was not intended for worship. ("A Miracle in Stone," pp. 182-195.)

Proctor, the great opponent of the religio-scientific theory of the Great Pyramid, believes that the pyramids were intended as astronomical observatories, from which the priests studied the stars in their astrological relationship to the kings who built them; that they were in fact "gigantic horoscopes" for these kings, and therefore each king must of necessity have his own pyramid. Now, however true this may have been of the other pyramids, there are serious objections with regard to its application to the Great Pyramid, for as Proctor himself says, "It does seem amazing despite all we know of the fulness of faith reposed by men of old times in the fanciful doctrines of astrology, that any man, no matter how rich and powerful, should devote many years of his life, a large portion of his wealth, and the labor of many

myriads of his subjects to so chimerical a purpose." —("The Great Pyramid," p. 180.)

The theory of Lepsius that each king when he came to the throne began to excavate a subterranean chamber with an inclined passage, which chamber was meant for his tomb; that he covered this with blocks of stone in the form of a pyramid and added to its size from year to year as long as he lived, and that the size of a king's pyramid is indicative of the length of his reign, is upset by the fact that some kings who lived long have small pyramids, and in respect to the Great Pyramid by the discovery that its angles and mathematical proportions were contemplated and designed from the start.

"This is proved by the existence of the drafts of its architects which still exist graven in the rocks on the surface of the hill before the eastern face of the Great Pyramid. "Besides these trenches," says Seiss, "there is also a system of inclined tunnels cut into the rock of the hill, which Professor Smyth found arranged on the same principles contained in the Great Pyramid and in it only. Besides the descending passages there is an ascending passage, a horizontal passage like the Queen's Chamber, and finally the commencement of the upward rising of the grand gallery with its

remarkable ramps on either side. The angles, heights, and breadths of all these are almost exactly the same as obtained in the Great Pyramid. They are evidently the experimental models cut beforehand into an unneeded part of the hill, giving the plan to which the Great Pyramid was to be wrought. Here then, in these trenches and tubes we still find the plans and drawings to which these ancient masons worked, both of the outside angles and the inside arrangements. We can not conceive that these vast and still enduring charts giving the features of the Great Pyramid in all its greatness would thus have been cut if the whole work had been conditioned to the uncertainty of the king's life. We are thus driven to consider the last possible reason for the construction of so vast and costly an edifice, namely, the question of its significance." ("A Miracle in Stone.")

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Chapter V.

A SYMBOL OF SCIENCE

The question is, did God use some learned and inspired person or persons to induce King Cheops to forsake the idols of his country and build this enormous and enduring pyramid in order that there might be a witness upon earth whose testimony should substantiate God's Word and His works—a witness against which the fiery darts of doubt and criticism should have no more effect than so much wind-driven chaff—a witness whose testimony could not be impeached, which could not be disregarded nor laughed out of court. My friends, when even the enemies of this theory cheerfully admit the marvelous astronomical and scientific accuracy of the Great Pyramid (see "The Great Pyramid," Proctor, p. 8), when many of the greatest archeological scientists living and dead see no other adequate reason for the existence of this pyramid; when men like Mr. Charles Latimer, chief engineer, Cleveland, Ohio, while addressing the Boston Society of Engineers and speaking in opposition to the adoption of the

French metric system, said, "This system came out of the bottomless pit. At that time and in the place whence this system sprang it was hell on earth. The people defied the God who made them. They worshipped the goddess of reason. Can the children of the Pilgrim Fathers consent to worship at such a shrine? . . . No! We must come back to the perfection of old and sacred history and to that religion which proves that our race is not the result of a spontaneous natural development but that man came from his Maker a living soul. But where shall we go to find perfection? I answer, to the Great Pyramid of Gizeh, for within that grand primeval pillar of stone have been found the standards of weights and measures to earth and heaven commensurable, and so assimilated to our own ancient and hereditary system that it does seem as if the Almighty Himself had given us an inheritance to be kept precisely for the emergency of the present day and hour. . . . The inch is there, the yard is there, our sabbath is there, Christ is there; our past, our present, yea, perhaps our future." ("Stone Witness," Edgar, p. 7.)

Mr. D. Davidson, structural engineer and author of perhaps the largest and most comprehensive of the up-to-date scientific works on the Great Pyramid, says: "When the Egyptians' own

records are examined for traces of the Great Pyramid's scientific data, these are found in such completely co-ordinated relationship that the whole pyramid can be reconstructed from these data alone. The resulting pyramid is of the same dimensions, externally and internally, as are given by Sir Petrie's survey of the Great Pyramid.

"The ancient Egyptian records also proclaim the purpose of Divine revelation delivered to the scientists of long ago, regarding events which were then in the distant future. The many scientifically dated predictive indications of the ancient Egyptian records derived from the Great Pyramid builders are confirmed to the day, month and year by the scientific revelation of the Great Pyramid with regard to outstanding events which have happened in the past, that are happening in current times, and that are due to take place within the next twenty-eight years.

"We are certainly living in an age of intense spiritual depression. For this reason, the message of the Great Pyramid is specifically addressed to this age, and, in the foreknowledge of God, has been shaped to meet the requirements of this age. It is a significant fact that it is only within comparatively recent times that we have possessed sufficient technical knowledge to enable us to fully

understand and appreciate the deeply scientific nature of the Great Pyramid. Its science and symbolism establish and proclaim the Divinity of our Lord Jesus Christ. (The ancient Egyptian prophecies refer to the Messiah as "Lord of the Pyramid," "The Lord of the Year." "The Lord of Death and Resurrection.") It proves the actuality, the purpose and the efficacy of His sacrifice for the sins of the whole world, and the relief from the burden of sin and perplexity to be found by the acceptance of His gracious invitation: 'Come unto me all ye that labour and are heavy laden, and I will give ye rest."

In Isaiah 19:19, 20 we read: "There shall be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord, and it shall be for a sign and a witness unto the Lord of Egypt." According to the author of the Companion Bible, the fulfillment of this prophecy took place in 1, B. C., and is recorded by Josephus (Ant. 13:3:1-3; 6; Wars 7:10:3; and Against Apion).

In consequence of wars between the Jews and Syrians, Onias IV, the High Priest, fled to Alexandria; where, on account of his active sympathy against Syria, he was welcomed by Ptolemy Philometor, and rewarded by being made prince over the Jews in Egypt, with the title of Ethnarch and

Alabarch. Josephus says: "Onias asked permission from Ptolemy and Cleopatra to build a temple in Egypt like that at Jerusalem, and to appoint for it priests and Levites of his own nation. This he devised, relying chiefly on the prophet Isaiah, who six hundred years before, predicted that a temple must be builded in Egypt by a Jew to the supreme God. He therefore wrote to Ptolemy and Cleopatra the following: 'Having come with the Jews to Leontopolis of the Heliopolite district, and other abodes of my nation, and finding that many had sacred rites, not as was due, and were thus hostile to each other, which has befallen the Egyptians also through the vanity of their religions, and disagreeing in their services, I found a most convenient place in the fore-mentioned stronghold, abounding with wood and sacred animals. I ask leave, then, clearing away an idol temple, that has fallen down, to build a temple to the supreme God, that the Jews dwelling in Egypt, harmoniously coming together, may minister to any benefit. For Isaiah the prophet has predicted thus: 'There shall be an altar in Egypt to the Lord God,' and he prophesied many other such things concerning the place.' The King and Queen replied: "We have read thy request asking leave to clear away the fallen temple in Leontopolis of the Heliopolite

nome. We are surprised that a temple should be pleasing to God, settled in an impure place, and one full of sacred animals. But since thou sayest that Isaiah the prophet so long ago foretold it, we grant thee leave, if, according to the law, we may not seem to have offended against God'." (Ant. 13:6.)

The place of this temple was the identical spot where, many centuries before, Israel had light in their dwellings while the rest of Egypt was suffering from a plague of darkness. Here, again, was light in darkness, which continued for more than two hundred years (about 160 B. C. to A. D. 71), when it was closed by Vespacian.

In view of the possibility of a double fulfillment of this prophecy, W. Merton Snow has well asked, "Is it a strained interpretation to cause this passage to refer to modern times? And only a coincidence that the Great Pyramid is in the right place to be seen as the aforesaid 'pillar'?" A recent article in "The Sunday School Times" declared that the fulfillment of verse 23 of this prophetic chapter was partially fulfilled during the World War and is now finding its full fulfillment in our witnessing that road which is being pushed toward its goal in the old Assyrian territory. Is it coincidence that while some scientists are writing that the Great

Pyramid is the 'pillar' mentioned in this chapter, some religious writers are holding that other portions of this chapter are finding fulfillment today? Besides Scriptural references the ancient Egyptian records also proclaimed the purpose of the Great Pyramid, a "scientific exposition of the secrets of the universe." ("Bible in Stone," Discipulus, in Foreword by Professor Davidson.)

Massoudi, the Arab writer, says that "On the eastern, or Great Pyramid as built by the ancients, the heavenly spheres were inscribed. Likewise the positions of the stars and their circles, together with the history and chronicles of times past, of that which is to come, and of every future event."

Josephus, the learned scribe, gives it as a historical fact that Seth and his immediate descendants were the big inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order, and that in order that their inventions might not be lost before they were sufficiently known—upon Adam's prediction that the world was to be destroyed by flood—made two pillars, one of brick, the other of stone. They inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood the pillar of stone might remain and exhibit their discoveries to mankind. He also adds, "Now

this pillar remains in the land of Siriad (Egypt) to this day." ("Jewish Antiquities," pp. 1, 2.) Certain features of the Great Pyramid which will be noted later would seem to indicate that Josephus was mistaken in thinking that the pyramid was erected before the flood; but there is every reason to believe that it was built 630 years later.

The Pyramids certainly exist and they stand just where tradition and the Scriptures locate them. The Great Pyramid also proves itself possessed of a marked scientific character which places it in a class by itself, for none of the other pyramids exhibit such accuracy of construction nor do any of them possess any such system of passages and chambers as are here exhibited. Much of the science embodied in this great pillar must have come over from beyond the flood, for six hundred years is too short a time for man to have made all the observations here recorded.

Those of you who are familiar with the Bible will recollect that God gave Moses explicit directions for the construction of the Tabernacle (Hebrews 8:5): "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount"; and that "The Lord spoke unto Moses saying, See, I

have called by name Bazaleel the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and silver, and in brass, and in cutting of stone, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the heart of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." (Exodus 31:1-6.) All this was necessary in order that the Tabernacle might set forth with absolute accuracy a symbolic picture of the promised Messiah. It is only necessary to mention the outstanding features of this remarkable structure to show how perfectly it accomplishes this sublime purpose.

The outside badger-skin covering of the Tabernacle symbolized a king in disguise—Deity hidden in humanity. The second covering of rams' skins dyed red—a Saviour dying for a lost world. The third covering of pure white goats' hair—the imputed righteousness and purity of those who have been washed in the blood of the Lamb. The inner covering of blue, scarlet, and purple—

the Deity, humanity and coming royal Kingship of the Messiah.

The altar stood for the sacrifice of the Saviour, the laver for cleansing, the golden candlestick for the illuminating presence of the Holy Spirit, the altar of incense for prayer, the showbread for God's provision for all our needs, the veil for the humanity of Christ, and the ark for the very presence of God, into which presence Jesus Christ, the High Priest, has gone to offer His own blood as the one supreme and sufficient sacrifice for sin (read Hebrews 9:11-15).

The curtains of the court symbolized separation from the world, the wide-open door of the court the gracious invitation to enter and partake of the water of life freely, while the arrangement of the furniture in the form of a cross and the pillar of cloud and fire completed the picture of God's protecting presence with all believers.

David also received the pattern of Solomon's temple by inspiration (I Chronicles 28:11, 12), "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, and the pattern of all that he had by the Spirit."

"Now in just this same way Noah by means of special revelation and the mechanical knowledge of the day in which he lived was able to build a wooden ship larger than the Great Eastern; a ship in which he outrode the flood and brought over to us on this side what man had learned, and all that God had revealed to man before the deluge. Noah was a faithful Sethite and would be especially anxious to inculcate and perpetuate that order and faithfulness which had saved him and his house when all the rest of mankind perished. The faithful among his descendants would naturally share in the same desires, particularly when they saw mankind again relapsing into apostasy. Out of devotion to the truth of God nothing could be more natural for them than over against the impious Babel Tower to wish for some permanent memorial to God and the secret wisdom and teaching which they had from Him. Acting thus under the holiest of impulses, especially aided in it by the divine inspiration, as Noah had been in the building of the ark, just such a modest and mighty science-laden pillar as the Great Pyramid might be anticipated as a result, and the essential import of these strange traditions thus be realized. ("A Miracle in Stone," p. 177.)

We are now to examine the Great Pyramid and see for ourselves how wonderfully it corroborates the Bible, disproves Atheism, Evolution and Modernism, throws light upon the day in which we live, and foretells the future. It is not our purpose to force anything. We shall endeavor to avoid conclusions which are manifestly illogical. We shall not be dogmatic. We shall set no dates. All in the world we propose to do is to subject the Great Pyramid to geographical, mathematical, astronomical, historic and prophetic tests and see what it has to say for itself. If by this admittedly scientific method we should arrive at conclusions which some of our readers cannot accept, we beg to assure them that we stand eagerly ready to renounce our wrong conclusions the moment they shall give us the right ones. But they should remember that before undertaking this work we have read all that the half dozen best encyclopedias have to say about the Great Pyramid. We have searched through many volumes on Egypt, and carefully read the best and strongest arguments against as well as in favor of the interpretation herein set forth. We are in search of truth and it is our honest intention to be fair.

Chapter VI.

GEOGRAPHICAL SIGNIFICANCE

The geographical position of the Great Pyramid is one of its most significant features. It stands as Isaiah tells us in the midst of Egypt at the apex of the delta or fan-shaped land of lower Egypt, and also at the border thereof, because it marks the point where the cultivated land ends and the desert begins. According to Seiss, "It stands on the pivotal balance point of the entire land distributed over the face of the whole earth. A glance at any universal map makes this apparent, while we look in vain for another point on all the globe which so naturally and easily marks the center of equation for all inhabited land surface. There is here a measurement or consciousness of the extent and proportional relation and distribution of the earth's continents and islands such as modern science has not yet furnished or even attempted to give."

All nations who speak the English language compute their longitude from Greenwich, the Spanish from Cadiz, the French from Paris, and

the Russians from Cronstadt. And other nations have their own method of reckoning. This creates endless confusion. Maury said all nations ought to agree on a common nether meridian. He insisted that such a meridian would be found about that degree west of Greenwich which is the exact nether meridian of the Great Pyramid. He thus clearly designated the meridian of the Great Pyramid as the proper initiatory meridian for the whole world. This was a conclusion reached without any thought of its relation to the Great Pyramid, but it serves as another instance in which the best results of science only bring us back to what was immortally embodied in this wonderful four thousand-year-old monument.

Surely we have here a strong proof of inspiration, since the builders of this pyramid could have no other possible means of knowing the location of the center of the land surface of the globe. That this could not have been a mere coincidence is evident because they not only located the pyramid in the center of the land area, but within a little more than a fourth of a hundred parts of a second off the thirtieth degree of latitude which marks the half way of the world's surface between the equator and the poles. Furthermore, it is evident from the nature of the land that they did not build

their pyramid this much off the true line through ignorance of the exact location of the thirtieth degree, but in order to secure a rock foundation for a building they intended should last to the end of time.

"Another thing which seems to bear out the theory that these ancient builders either received their knowledge of the earth's surface by inspiration or early revelation, brought across the flood by Noah, is the fact that the top of the rock on which the pyramid stands has been beveled to agree with the curvature of the earth on the thirtieth degree of latitude (about eight inches per mile) in order to increase its stability, to which fact is due its being so little affected by earthquakes, having stood all these centuries practically without flaw or crack except such as have been produced by settlement due to its enormous weight." ("Bible in Stone," pp. 22-23.)

"Even more wonderful is the Great Pyramid's angular connection with Bethlehem, the city of David, where the man Jesus Christ was born. The *actual* distance between the pyramid and Bethlehem agrees by a recognized proportion with the period between the erecting date of the pyramid and the date of Jesus' birth, 2138 years; and by another connected proportion it also agrees with

the 1915 years between Jesus Christ's birth and the great World War, 1914-1918 A. D." ("Stone Witness," p. 1.) "Moreover, if a projectile could be fired in a straight line from the north side of the pyramid at the precise angle eastward to that of the entrance passage computed with the base line, it would strike the Holy City."

In 1759 M. Collet suggested the even ten-millionth of the earth's axis as a universal standard of measure. According to best science, the earth's axis is about 500,500,000 inches long. (The Pyramid inch is 1-1000 shorter than our Anglo-Saxon inch, making the polar diameter just 500,000,000 Pyramid inches.) Taking the even five hundred millionth part of this, we would have 1001 of our inches, and a fraction less than twenty-five of these inches gives us the sacred cubit which God Himself gave to His people of old. (Genesis 6:15; Exodus 30:1, 2, etc.) These sublime earth commensurating standards of length, the inch and the cubit, are precisely the ones set forth in the Great Pyramid, which would seem to prove that the builders had a knowledge of the exact polar diameter of the earth, and this should prove beyond all question either original revelation or special inspiration.

"The earth's weight was also evidently known to these ancient architects, for as nearly as can be

computed their pyramid is the even one thousand billionth of this whole earth, while the gravity of the whole mass of what they built needs only to be multiplied by 10:5x3 to indicate the sum of the gravity of the entire mass of the globe we inhabit.

"The earth's mean density is also certainly indicated by the pyramid. Five and seven-tenths cubit pyramid inches of pure water at the mean temperature of 68 degrees F., and thirty inches of barometric pressure is equal in weight to one cubit pyramid inch of the earth's density material.

"The earth's cubical bulk as distinct from its weight and the cubical bulk of the Great Pyramid are cubically related; and the earth's surface area is symmetrically agreeable to the dimensions of the pyramid." ("Stone Witness," p. 3.)

"The mean temperature of the habitable land and navigable sea is about 68 degrees F., and this is the temperature which is maintained without variations by means of ventilating tubes in the granite chamber deep within the masonry of the Great Pyramid. This temperature is exactly one-fifth of the distance which mercury rises in the tube between the freezing and boiling points of water. Dividing this one-fifth by the standard of fifty (the room in which the index of temperature is arranged being the chamber of fifty) we have the even 250

for the degrees between the two notable points of nature marked by the freezing and boiling of common water. Multiplying this by four, say the pyramid's four sides, we are brought to another great natural heat mark, namely, that at which heat begins to give forth light, and iron becomes red. Then multiply again by five, say the number of the pyramid's five corners, and the result comes out evenly at another grand nature-marked point of thermal measure, namely, that at which heat shows whiteness, and platinum, the densest and most refractory of metals, melts." ("A Miracle in Stone," p. 71.) So again, my friends, we are driven to insist that such a succession of scientifically harmonious feaures can not be accidental, and if not accidental, then intentional, and if intentional, they prove, it seems to us, the necessity of revelation or inspiration to account for them, and this of course amounts to a refutation of the contentions of the Evolutionists and Modernists; because if God can give men wisdom to construct the greatest of all buildings it is certainly reasonable to suppose that he could also give men wisdom to write the greatest of all books, and if God was back of both the pyramid and the Bible, then the assertions of the Evolutionists and Modernists that the Bible is neither inspired nor scientifically

correct are not true. But we will not press the matter at this point, because as we pursue our study the evidence will continue to pile up until, like the Pyramid itself, it dominates the situation and establishes the truth, and wisdom, and power of God and the divine inspiration and accuracy of His Word.

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Chapter VII.

THE MATHEMATICAL SYMBOLISM

The peculiar figure and shape of the Great Pyramid fixes a certain series of numbers.

"It has five corners: four equal corners at the base and one unique corner at the summit, hence it has five sides, four equal triangular sides and a square under side, on which it stands. Here is an emphatic count of fives, doubled into the convenient decimal. This count is so inherent and marked as to be a strong characteristic calling for the number five and multiple, powers, and geometrical proportions of it as loudly as stones can be made to speak. This intense fiveness could not have been accidental, and likewise corresponds with the arrangements of God, both in nature and revelation. Note the fiveness of termination to each limb of the human body, the five senses, the five books of Moses, the twice five precepts of the Decalogue; but this is not all, for as we have already noted, the diameter of the earth at the poles is five hundred millions of units each the length of one Pyramid inch; five times five of these units or

inches is the twice ten millionth part of the earth's axis of rotation. Ten times ten of these units or inches counted for a day, when divided in the united length of the Great Pyramid's four sides, gives the exact number of days in a true year.

"As near as science has been able to determine the mean density of the earth, five cubic inches of earth weighs just fifty times a fiftieth part of the contents of the coffer measured in water at a temperature of one-fifth of the distance which mercury rises from the freezing to the boiling point.

"This system of fiveness runs through the Great Pyramid and its major references. Counting five times five courses of the masonry from the base upward we are brought to the floor of the Queen's Chamber. The measures of that chamber all answer to the standard of five times five inches. It is a remarkable fact that 'pyr' in Coptic (which is much like ancient Egyptian) means division, and 'met' means ten. Thus we have pyr-met, which in ancient Egyptian means the division of ten, and so the word pyr-a-mid, a corruption of pyr-met, has evidently come down to us direct from the builders of this great edifice.

"In one of the walls of the Queen's Chambers there is a deep sunken niche which is three times five feet high, consisting of five strongly marked

stones, the topmost five times five inches (or the sacred cubit) across, and its inner edge just exactly one cubit, or twenty-five pyramid inches from the perpendicular center of the wall into which it is cut. It is significant also that these builders sculptured in bas-relief on the northern face of the granite leaf in the ante-chamber (see chart) a boss exactly one inch in thickness, the inch being one-fifth of the pyramid's dominating number, five.

"Leaving the Queen's Chamber and counting five times five courses higher we are brought to the floor of the King's Chamber, the walls of which are composed of twenty times five stones arranged in horizontal courses. Above the King's Chamber are five chambers of construction (to support the great weight of the masonry above), while the coffer in the King's Chamber has five external sides and its whole measure is just the fiftieth part of the size of the chamber in which it stands. Its internal space is just four times the measure of an English 'quarter of wheat.' By its contents measure it also confirms Sir Isaac Newton's determination of the length of the sacred cubit of twenty-five earth commensurated inches.

"The Holy Ark of the Tabernacle and the Temple, according to the Scriptures, was $2\frac{1}{2}$ cubits long, and $1\frac{1}{2}$ cubits broad and high,

which, making all reasonable allowance for the carpentry of the Ark, would give 71,248 cubic inches, which is within two inches of the best computation of the internal dimensions of the pyramid coffer. That they should be thus alike in internal measure, the dimensions of one having been especially laid down by God Himself, is very remarkable, and that the two should thus mutually sustain each other in the recognition of one and the same earth commensurated cubit is both striking and significant. Nay, using this same earth commensurated cubit as identical with the sacred cubit, the further result appears that the Jewish laver and the Ark of the Tabernacle were the same in capacity measure with the pyramid's coffer, and that Solomon's 'molten sea' was just fifty times the capacity of either of these and exactly equal in interior cubic space with the King's Chamber itself.

"Nine is another number very especially marked in the Great Pyramid, particularly in its sunward portions and tendency. Its practical shaping is nine to ten, for every ten feet that its corners retreat diagonally inward in the process of building, they rise upward, or sunward, nine feet. At high noon the sun shines on all of its corners and four of its sides, counting nine of its most characteristic parts.

The Grand Gallery is roofed with four times nine stones, and the main chamber with exactly nine. And nine in Scripture represents Judgment."—("A Miracle in Stone," pp. 46-70.)

The mathematical ratio denoted by the Greek letter Pi, generally expressed by the figure 3.14159, is monumentalized in the structure of the Great Pyramid, for its height stands in the same proportion to the sum of its four base sides as the radius of a circle stands to its circumference. In other words, the length of its four sides is the exact equal of a circle drawn with the pyramid's vertical height for a radius. Thus it comes as near squaring the circle as is humanly possible, and this is true of none of the other measured pyramids of Egypt, for none of them show even approximately this particular proportion of height to base. ("Bible in Stone," p. 34.) Surely this fact proves that the builders of the Great Pyramid knew the value of "pi" far more accurately than did other ancient mathematicians.

Discipulus points out another interesting fact in connection with the mathematics of the Great Pyramid, i. e., "the discovery that starting at the junction of the ascending and descending passages and measuring upward to the foot of the great step at the top of the Grand Gallery, or downward to

the entrance of the subterranean chamber, using alternately the Hebrew cubit and the English yard, the result is in exact whole numbers—to the end of the Grand Gallery exactly 55 of each measure, to the subterranean chamber 56 of each, and if continued to the entrance of the King's Chamber we get 61 yards, 61 cubits, and 61 is the sum of the addition of the 36 inches in a yard and the 25 inches in a cubit, so the whole thing works out with mathematical precision."

"A Pyramid pound-weight of water is equal to a Pyramid pint-measure. A pint, therefore, according to this Pyramid system of measure, is equal to 28.5 cubic Pyramid inches of pure water. This value for the Pyramid pint, Professor Smyth shows, is very close to the value of the ancient Anglo-Saxon pint and pound, just as the ancient inch-unit of linear measure is practically identical with the Pyramid inch. It is because of this near approach of the early measures of the Anglo-Saxon people to the Pyramid measures, that Professor Smyth and many other students are persuaded that English-speaking nations of the present day have inherited the true earth-commensurable weights and measures first divinely communicated to the Hebrew nation." ("The Great Pyramid," Edgar, p. 107.)

When in addition to these startling figures we discover, as Seiss has pointed out, that "the degrees in a circle if arranged on the pyramid number of say 1000 degrees instead of the fractional Babylonian 360, would divide the quadrant into the convenient 250, with even tenths for minutes and seconds, while it would at the same time harmoniously commensurate with navigation and measures of knots and miles, into which it is now so troublesome to translate from the indications of the sextant. There would seem to be nothing wanting in this hoary monument of antiquity for the formation of a metrical system, the most universal in its scope, the most scientifically founded in its standards, the most happily interrelated, and the most simple and easy in its common use that was ever presented to man."

And this, my friends, is the answer of the Almighty to the godless infidels who during the mad days of the French Revolution invented their scientifically inaccurate "metric system" and tried to foist it upon an unwilling world, and it furnishes one more proof that God was back of the pyramid, just as He is back of the earth upon which it stands, and back of the Bible which calls it His "altar and pillar in the land of Egypt."

"If we take the length of the King's Chamber of 412.132 inches and let it express the diameter of a circle and then compute the area of that circle and throw that area into a square, it will give the exact size of the pyramid's base, and just as many pyramid cubits on each side as there are days in a year.

"Again take the same length as the side of a square, find its area, throw it into a circular shape, and the radius of that circle will give the number of cubits in the pyramid's vertical height.

"Again take the circuit of the north or south wall of the King's Chamber's length, and divide it by that chamber's length, and the result is Pi.

"Thus by substituting areas for circumferences and this chamber to the operations of pi, we find it answers intellectually to the square base and five pointed exterior memorialization of the same proportion. And in the antechamber between the Grand Gallery and the King's Chamber, the same use and reference to the Pi proportion is to be traced. Thus the east wainscoting of the antechamber is cut down to the extent of half the width of the King's Chamber, equal to the length of the granite in the antechamber floor, and to the length of the side of a square whose area is equal to that of a circle drawn with the whole length (granite and limestone) of the floor for a radius.

"The thirty-sixth horizontal course of stone in the Great Pyramid is remarkable for being nearly double in the thickness of the courses immediately below it. The base of that particular course is just ten times the height of the antechamber, and the distance from the vertical center of the edifice to the nearest point on either side at that height, divided by ten, gives the number of days in a year, and the same divided by the vertical height of the point is (pi), or the proportion of the diameter of a circle to its circumference." The discoverers and demonstrators of these facts are Simpson, Day, Tracy, Tyler, Smyth, etc., and many of these facts are given in Johnson's New Universal Encyclopedia, article "Pyramid," and the last edition of "Our Inheritance in the Great Pyramid," by Professor Smyth.

Whitman has pointed out that "number as expressed in order of nature is a marvelous display of infinite precision and purpose. Not only are the times and seasons fixed with unerring regularity, but the great and distant luminaries of the heavens revolve in their orbits of space with the greatest accuracy. Whatever knowledge of the heavens has come down to us through the zodiac and the ancient mysteries, has come because of the exact numbering and timing of the stars—the order and

system which the Creator meted out to them is the foundation of both ancient astrology and modern astronomy."

The numerical proportions employed by nature in all her chemical combinations are no less wonderful and accurate. "The electrons comprising gases or solids are more delicately counted out than if they had been weighed in the most sensitive balance, and every compound substance is only a combination of medical nicety." As a commonplace illustration, water always contains eight parts by weight of oxygen to one of hydrogen. This is called the law of constant proportion. It prevails throughout all the combinations of the sixty or seventy so-called elementary bodies; not only this, but when one and the same body combines with another body in several proportions, the higher numbers are always multiples of the first or lowest. For instance, oxygen unites with nitrogen in five compounds; as nitrous oxide, as nitric acid, as nitrous acid, as hypo-nitric acid, and lastly as the powerful nitric acid. In these five compounds the nitrogen is always represented by fourteen, but the oxygen is always eight or a multiple of eight. The relation of numbers in chemistry is so universally known that further illustrations are unnecessary.

In the organic world also the association of parts according to number is the principle involved in development. Every vegetable substance is built up by a subtle chemistry of nature which no human chemist can rival.

It has been pointed out by Dr. McCosh in his "Typical Forms and Special Ends in Creation" that, "In acrogenous plants, two is the prevailing number, 2, 4, 8, 16, etc., being the number of teeth in the mouths of the capsules of mosses. Three and the multiple of three is the typical number of the next class, endogenous, and five with its multiples is the prevailing number in the highest class, the exogenous.

"A curious series 1, 2, 3, 5, 8, 13, 21, 34, in which any two numbers added together gives the succeeding one, regulates the arrangement of the leaf appendages of plants generally, and particularly that of the leaves and scales on the cones of firs and pines."

In the animal world periodicity is a matter of common observation; it may be noticed in the life of every creature from its first inception to its death. Number particularly governs the life of humanity both as to days, months, and years. As in life and health, so in disease nature employs numbers to designate her movement and her period.

The various periods of gestation are commonly a multiple of seven, either of days or weeks. With some insects like the wasp, bee, etc., the ova are hatched in seven half days. With others, it is seven whole days. The majority of insects require from fourteen (2x7) to 42 (6x7) days. The same applies to the larvae state. With animals, the time of the mouse is 21 days, 3x7; hare and rat 28 days, 4x7; cat 56 days, or 8x7; dog 63 days, or 9x7, etc. The incubation of the common hen is 21 days, 3x7; duck 28 days, 4x7. With the human species it is 280 days, or 40x7.

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Chapter VIII.

THE LAW OF CYCLES

In fact, man appears to be built upon what may be called the seven day principle (six days of work followed by one day of rest). And man's whole life is divided in cycles of seven hours, days, months and years. (See, Self Mastery and Fate with the Cycles of Life," by H. Spencer Lewis.)* When we see that design and number prevail everywhere about us, how easily we may accept the words of Christ, who said, "Even the hairs of your head are numbered." And of Isaiah, who declared that "God had measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."—(Isaiah 40:12.)

Science has demonstrated how minutely the eye, the ear, and the nerves of smelling, tasting and feeling have been adjusted to the vibrations or pulsations of light, sound and all substances with which they come in contact. There are seven

*This book is described in the rear of this volume.

primary colors, and all colors and shades of color are produced by combining these. There are seven tones in music, and all harmony is produced by combining them.

All the rays of light with their separate distinct number of vibrations are received by the eye and blended into all the glorious pictures of creation. The ear catches the tones of a beautiful symphony and performs the mathematical feat of interpreting them with a speed beyond the power of the mind to comprehend.

"If the five senses of human nature are thus found to rest upon the expression of numbers for their very being, how natural and altogether probable it is that every expression of life is manifested in the same manner though they may not be perfectly recognized by us. And again, if the great book of nature presents to us such perfect order and system and such mathematical exactness, should we not expect to find an equal order, system and exactness in that other book, the Bible, and in the Great Pyramid, if it, like nature and the Word of God, is a product of Divine wisdom transmitted by inspiration to man?" ("Whitman's Notes," p. 3.)

For ages observing men have recognized the prevalence of numbers both in nature and the

Bible, but only in comparatively recent times has any one given anything like the same amount of time and thought to the order and classification of the Bible that has been applied in the different fields of nature study.

Deductions drawn from numerous classifications and a few simple hints which have been passed down to us from time immemorial have enabled students of the Word to discover the significance of the use of numbers up to twelve. For instance, One signifies unity or independence; Two, division, substitution, help or testing; Three, divine perfection or constitutional completion; Four, executive completion or the world number; Five signifies grace (readers will recollect our pointing out the wonderful "fiveness" of the Great Pyramid); Six signifies evil, work, or men; Seven, spiritual perfection; Eight, a new beginning; Nine (a number which figures conspicuously in the Great Pyramid) signifies judgment; Ten represents the limit of creative responsibility, or the perfection of divine order; Eleven, disintegration; and Twelve, governmental perfection. Throughout the whole Bible divisions and subdivisions of one particular number are employed. That number is 2520, which curiously enough is just one-half of the magic

number of Plato, which he used as a basis of his republic. ("Whitman's Notes," pp. 4-5.)

It also marks the number of years between the beginning of the "cleansing judgment" of Jerusalem (II Kings 24:1-4) and the surrender of the city to General Allenby, December, 1917. It is a scientific number based upon the revolution of the earth upon its axis. "The evening and the morning" of Genesis 1:5 set this law in motion for the earth, and Genesis 2:2, 3 marks its establishment; and herein lies the key to it. One revolution of the earth upon its axis is the simplest of our time cycles. The three hundred and sixty degrees describing it gives us the basic unit of our very simple week of time. Three hundred and sixty equal divisions of time multiplied by seven, give us 2520, which is this particular number. ("Deliverance of Jerusalem," Robertson, p. 20.) Now notice how Jehovah is always represented by the number one, the great I Am. One represents the Creator, but never the creature. Nowhere does He choose among His creatures a man who is first born to occupy a place of special importance. The first born is always set aside for another. For instance, Jacob supplanted Esau, and Joseph's second son received the blessing of the first. We have the first Adam set aside for Christ, the second Adam.

The first kingdom established by the Jews continued for a thousand years, but this kingdom was not God's choice—it was merely a type of the one which is to come—the one for which we pray when we use the words, "Thy kingdom come, thy will be done on earth as it is in heaven."

Four is used in pointing to Christ in His kingship. He is the lion of the tribe of Judah, who was the fourth son of Jacob. Four is the executive number. It gives us the four phases of His life. There are just four places in the Bible where he is called a Branch, and in these He is called: Branch, the King Jeremiah 23:5, 6); Branch, the Servant (Zechariah 3:8); Branch, the Man (Zechariah 6:12); and Branch, Jehovah (Isaiah 4:2). So also there are four gospels. Matthew portrays Jesus as King, Mark as Servant, Luke as Man, and John as God Incarnate among us. The four divisions of the Zodiac are marked by the lion, king of beast; the ox, patient servant of man; man, the noblest work of creation; and the eagle, symbol of our risen Lord. And these were the symbols or standards that floated above the four divisions of the camp of Israel in the wilderness. The standard of Judah was a lion, that of Ephraim an ox, that of Reuben a man, and that of Dan an eagle.

Six expresses some phase of evil wherever it is used throughout the whole Bible. The Antichrist's number is 666 (Revelation 13:18). Thirteen represents rebellion. It is six in the second octave.

Eight is the highest number applied to Christ. It represents Him as Saviour and Redeemer—making a new beginning. All types where eight is employed foretell Christ. For illustration, David was the eighth son of Jesse, and of him Jehovah said, "I have found him a man after mine own heart." (Acts 13:22.) The letters in the name "Jesus" according to the Greek alphabet represent 888. These few illustrations pointing out as they do the universal use of numbers in the general story and construction of the Bible, together with those employed by nature in her expressions of life, must, it would seem, lead any investigator to conclude that either nature and the Bible must have a common origin, or that men three thousand years ago had a far more intimate knowledge of life and its relations than we have today. And either conclusion counts heavily against Atheism, Evolution, and Modernism.

When we consider that nature without God could neither count, weigh, measure, or paint, and that the numerics of the Bible are far too complicated to be humanly possible, and that the mathe-

matics of the Great Pyramid are perfect, there is only one conclusion possible, and that is that God was the real source from which nature, the Bible and the Great Pyramid originally came; and this of course proves inspiration, and inspiration is something that does not mix well with either evolution, modernism, or infidelity.

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Chapter IX.

THE ASTROLOGICAL SYMBOLISM

Cassina commences his history of astronomy by saying, "It is impossible to doubt that astronomy was invented from the beginning of the world; history, profane as well as sacred, testifies to this truth." Bailly and others assert that astronomy must have been established when the summer solstice was in the first degree of Virgo, and that the solar and lunar zodiacs were of a similar antiquity, which would be about four thousand years before the Christian era. They suppose the originators to have lived in about the fortieth degree of north latitude and to have been a highly civilized people. Sir William Drummond says, "The fact is certain that at some remote period there were mathematicians and astronomers who knew that the sun is the center of our system and that the earth itself, a planet, revolves around it."

The constellations were certainly known in the time of Job, and are familiarly referred to in that most ancient book. Sayffarth says, "They are as old as the human race." The author of Mazzaroth

makes the origin of the constellations antedeluvian, and thinks they were framed by inspiration for sacred and prophetic purposes. There are actual astronomical calculations in existence with calendars framed upon them which eminent astronomers of England and France admit to be genuine and true, and which carry back the antiquity of this science, together with the constellations, to within a few years of the deluge, even on the longer chronology of the Septuagint.

There is perhaps no much better test of a sound, practical astronomy than to be able to determine truly the four cardinal points, a very simple and easy thing most people would think, but not so easy when it is brought to the test. The compass alone can never be depended upon except in a general way. The attempts of man to orient truly even with the aid of science have shown constant inaccuracy. Tycho Brahe's celebrated Uranibourg Observatory is faulty in orientation to five minutes of a degree. The Greeks in the height of their glory could not find the cardinal points astronomically within eight degrees, but the builders of the Great Pyramid out in the Libyan Desert with no guide or landmark but the naked stars were able to orient their structure so exactly that the science of the wisest Athenian sages eighteen hundred years

afterwards was seventy times, and the observatory of Uranibourg nearly four times farther out of the way than it. ("A Miracle in Stone," pp. 78, 141-143.)

Both Professor C. P. Smyth and Flanders Petrie agree that originally the pyramid's four sides pointed accurately north, south, east and west, but owing to the extremely gradual movement of the earth's surface the orientation of the pyramid's sides is now not absolute, but a little more than five degrees of an arc therefrom. In other words, the Great Pyramid actually proves that the crust of the earth is gradually shifting, which is something scientists have recently come to recognize and take into account.

Recent and careful measurements of the exterior of the Great Pyramid have revealed the fact that its "core-masonry base" is not truly rectangular but slanted inwards so that the center of each side is some thirty-six inches nearer to the center of the pyramid than the same point on a true line. The result of course is that the width through from side to side across the base is seventy-two inches less than from corner to corner. This is marvelously significant when we consider that there are three different year values known respectively as the solar year, the sidereal year, and the anomalistic

year. These different year values arise from the fact that the inclination of the earth's axis of rotation is neither constant in amount nor direction, and that its plane of revolution is not rigidly fixed. Now when we examine the base plan of the pyramid according to its geometrical reconstruction, we discover the following remarkable features:

First—That the actual (recessed) structural circuit in inches and fractions of an inch (the inch here representing days and fractions of days) gives a value for the sidereal year of 365.2564.

Second—That the true square circuit of the pyramid gives a value for the solar year of 365.25246.

Third—That the geometrical circuit, internal to the actual structural circuit, gives a value for the anomalistic year of 365.2599 inches.

The difference in the fractions of these three numbers represents the different lengths of these years with an accuracy only arrived at in fairly modern times. To the ancients only one year, the solar, was understood, and its length was only approximately determined, yet the pyramid gives the latter more correctly than does our method of reckoning in leap years with the omission of one in each century. Could this be mere coincidence?

Furthermore, they built a pyramid which defined, by its shadows and reflections, the seasons of the year. Upon the day on which a shadow was cast on the north face of the pyramid at noon, the people went forth to plant their crops. Study proves that this shadow was not an accident because the pyramid was so oriented and its slopes so fashioned that, when the sun reached a certain height in the sky the shadow was cast by the pyramid. The following quotation from D. Davidson's work, "The Great Pyramid: Its Divine Message," page 41, will cause the thoughtful reader to give the pyramid some serious thought:

"In the Great Pyramid we have four sloping surfaces at the same angle of slope, accurately oriented, and built at a selected latitude. These comprise four constants.

"We could understand the two structural constants having been purposely brought to a selected latitude and there oriented to enable the noon phenomena to define November 1. But the chances against the same four constants defining the beginning and ending of summer by a horizontal south reflection and the equinoxes by northeast and northwest directions are so overwhelming as to be deemed impossible.

"Yet the equinoctial phenomenon and the phenomenon of the beginning and ending of summer, both resulting from the same simple combination of constants, prove the phenomena to have been intentional. Three precise series of independent coincidences of such a nature can not happen by chance."

It was Hipparchus, about 150 B. C., who first noted within historic times that the stars as compared with the equinoctial or common year had fallen back about thirty degrees from what their time then was. At this rate of retardation it takes about nine and one-half million of our days, or about 25,694.5 years for this rising and setting to come back again to the exact point at which the calculations began. We thus have a great astronomical cycle, less than one-fourth of which has passed since man was placed upon the earth. Now it is a remarkable fact that the sum of the inches in the diagonals of the base of the Great Pyramid measure almost exactly that figure, 25,694.5. And these figures are also found to be the measure of the pyramid's perimeter at the level of the King's Chamber on the fiftieth course of masonry, which may therefore be defined as the Processional Circuit of the pyramid.

It is by means of this Grand Procession of the Equinoxes in connection with its star pointers, that the Great Pyramid also tells the date of its erection.

In the year 1860, Dr. Sayffarth expressed the opinion that a certain sarcophagus in the British Museum, because of its star position markings, must date back to the year 1722 B. C. Professor Mitchile, the celebrated astronomer, made the necessary calculations and proved the Doctor was right. This substantiates the contention that the ancient Egyptians dated their monuments by indicating the position of the stars, and this explains the scored lines on the wall of the descending passage of the Great Pyramid, and also, to quote Dr. Sayffarth, that "Manethos' thirty thousand years of Egyptian history is all bosh, for the planetary configurations found on the different monuments bring all history within the limits of established records."

Practically all pyramid students have held the opinion that the direction of the entrance passage by its pointing to a particular star in conjunction with other astronomical alignments, together with the two sharply defined lines cut in the wall some distance down the entrance passage indicated the year of its construction as B. C. 2140. Mr. Davidson, however, in his recently published volume

(Pars. 240-242) points out that while this might be the case, we can not be absolutely certain that either 2140 or 2144 B. C., which is the date he prefers, were the ones in which the pyramid was finished, because there is no way of knowing whether the reign of Cheops, the builder of the Great Pyramid, included these years or not. The real purpose of the scored lines, as pointed out by Mr. Davidson, is probably to show that the pyramid day begins at midnight at the Great Pyramid, and the pyramid year at the beginning of the autumnal equinox. In other words, that it supplies a dictum for pyramid chronology. ("Bible in Stone, pp. 29, 30, 33.)

In this connection Messrs. John and Edgar Morton, authors of "Pyramid Passages," Glasgow, Scotland, who have measured and photographed all parts of the Great Pyramid, insist that by astronomical indications as well as by exact time measurements these twin lines in the downward descending passages do indicate the date 2140 B. C. as that of the pyramid's erection. In that year at midnight of the autumnal equinox the pole star of that period, Alpha Draconis, or the dragon star, shone down the pyramid's descending passage, while at the same moment Alcyone, of the renowned group of seven stars called the Pleiades,

was crossing the meridian of the pyramid to the south. Such exact celestial coincidence can not again take place until the long processional period of 25,694.5 years shall have come and gone. ("Stone Witness," p. 3.) It should be remembered that while the pole star remains apparently fixed for centuries at a time owing to the very slow movement of the Grand Procession of the Equinoxes, that the Pleiades moves across the heaven from east to west like the sun, though not quite as fast, so that at midnight on that long ago autumnal equinox the pyramid, the pole star and the Pleiades formed a kind of clock with the pyramid's apex, or minute hand, pointing up at Alcyone, and its entrance passage, or hour hand, pointing diagonally upward at the pole star, just as if it were 2 a. m. by a clock, only by this clock it was 2140 B. C.

One of the great problems of astronomy has been to determine the distance to the sun. Scientists have labored long and patiently to solve this great problem, and as near as they have been able to determine it is somewhere between 95,000,000 and 91,840,270 miles. In 1824, Encke gave the distance as 95,370,000 miles, and his estimate was generally received. Later measurements brought this sum down to 92,600,000. M. Puiseaux makes the distance 91,840,270, while still later estimates

based upon the most careful measurements place it, to quote the Lick Observatory on Mt. Hamilton, California, at 92,995,000 miles; with 100,000 miles either way to allow for mistakes. Now the base of the Pyramid by its precise indication of the solar year length may be regarded as representing the orbit of the earth around the sun, the sun itself being represented by the building's top stone. By an outstanding proportion representative of the Great Pyramid, the mean distance separating the sun and earth is indicated by the distance of the top stone at the base. This proportion is ten to the ninth power. Therefore when we multiply the vertical height of the pyramid by one thousand million we get the mean distance of the sun from the earth, or close to 91,850,000 miles. "For a more exact figure we must go to the pyramid's base, where by means of calculations too complicated to include in this brief treatise, we find the sun's distance to be 92,996,085 miles, which is probably the actual true value." ("Great Pyramid, Its Divine Message," pp. 134-135.)

Mr. Morton Edgar, who has spent much time in a personal study of the Great Pyramid, tells us that it is from the base of the pyramid that we learn the day value of the solar tropical year, for the perimeter of the building's square base contains as

many times an even one hundred pyramid inches and fraction of one hundred inches as there are days and fractions of a day in the year. The days in the solar year and in the synodic month are indicated many times by the pyramid's interior dimensions.

But there is a yet grander thought embodied in this wonderful structure. Of its five points, there is one of special preeminence, in which all its sides and upward exterior lines terminate. It is the summit corner, which lifts its solemn index finger to the sun at midday. Now if we go back to the date which the pyramid gives itself, and look for what that finger pointed to at midnight, we find a far sublimer indication.

Science has at last discovered that the sun is not a dead center. It is now ascertained that the sun also is in motion, carrying with it its splendid retinue of comets, planets, its satellites and theirs, around some other vastly mightier center. Astronomers are not yet fully agreed as to what or where that center is. Some, however, believe that they have found the direction of it to be the Pleiades, and particularly Alcyone, the central one of the renowned Pleiadic stars. To the distinguished German astronomer, Professor J. H. Maedler, belongs the honor of having made this discovery.

Alcyone, then, as far as science has been able to perceive, would seem to be the "midnight throne" in which the whole system of gravitation has its central seat, and from which the Almighty governs His universe. And here is the wonderful corresponding fact, that at the date of the Great Pyramid's completion, at midnight of the autumnal equinox, and hence the true beginning of the year as still preserved in the traditions of many nations, the Pleiades were distributed over the meridian of the Great Pyramid, with Alcyone precisely on the line.

Here, then, is a pointing of the highest and sublimest character that mere human science has never been able so much as to hint, and which would seem to breathe an unsuspected and mighty meaning into that speech of Job when he demanded, "Canst thou bind the sweet influence of Pleiades?"

Could all these things have been mere coincidences? Is it possible that they just happened so out of blind chance? Then what is the reason that nothing of the sort has happened in the scores of other Egyptian pyramids? And if they were really designed by the builders, whence then came this surprising intelligence, unsurpassed and uncontradictable by the best scientific attainments of

modern man? ("A Miracle in Stone," pp. 90-92.)

There is only one possible answer, and that is—God! And if God, the Creator and upholder of the universe, built the secrets of the stellar spheres and their majestic movements into the Great Pyramid of Gizeh by inspiration through men whose minds were responsive to His own, is it too much to believe that He also guided and directed the thoughts of those who penned the sacred Scriptures? And if the pyramid's geography, mathematics and astronomy is perfect, why should we doubt the truth of God's Word? If the Almighty through the responsive minds of faithful men transformed the rock of Egyptian quarries into a vast monument, and breathed into it knowledge worthy of the best achievements of twentieth century science, could He not through the divine power of the third person of the Trinity transform matter into the physical organism of man and breathe into that waiting clay a part of Himself, so that man became a living soul, capable of thinking His thoughts after Him—able to transform the crude elements of earth into the ten thousand marvelously useful and beautiful things that bless our world today?

Chapter X.

THE BIBLICAL PROPHECIES

In approaching the historical phase of the pyramid's message we ought to remember that what to us is four thousand years of history, was to the builders of this great "witness pillar"—prophecy: and by good right it should be classified as such; but because we are so accustomed to think of that which is past as history and that which looks into the future as prophecy, it seems best to treat all that the pyramid symbolizes up to our own day as history, and only that which is believed to teach regarding that which lies beyond us, as prophecy.

Perhaps the most marvelous thing about this great pile is that without the chiseling of a single letter or figure its builders have not only given us a great mass of geographical, mathematical, and astronomical data, but have portrayed with surprising eloquence and accuracy the movements of mankind along the two great avenues that lead to the final destinies of our race.

From the earliest known time different portions of the heavens have been designated and known by

certain figures supposed to be outlined by the stars which they embrace. There are now about eighty of these constellations. The stars of which they are composed the Bible declares to be for "signs" as well as for seasons, days and years. The probability is that the earlier and more remarkable of these designations were made by God Himself even before the flood. Josephus attributes the invention of the constellations to the family of Seth, the son of Adam, and refers to ancient writers as authority. Origin affirms that it was asserted in the book of Enoch that in the time of that patriarch the constellations were already divided and named. The Book of Enoch translated by Bishop Lawrence is as a whole an apocryphal production, dating somewhere about the beginning of Herod, before Christ. It has some ten chapters devoted to the mysteries of astronomy, the heavenly bodies, and their relations and revolutions. It will at least serve to show what was the feeling on the part of those whom the writer represents when he says that "all these things were made known to Enoch by Uriel, the holy angel, who gave the whole account of them according to every year of the world forever, until a new work, or a creation, shall be effected which will be eternal." The twelve signs of the

zodiac are plainly indicated in this book. (See Book of Enoch, chapter 71, pp. 84, 85, 232.)

Quoting Whitman's Notes, we find: "The word zodiac means 'a way,' and is an imaginery zone of the heavens, within which lies the path of the sun, moon, and principal planets. It is bounded by two circles equidistant from the ecliptic, about eighteen degrees apart, and is divided into twelve signs, and marked by twelve constellations. The signs are geometrical divisions thirty degrees in extent, counting from the spring equinox in the direction of the sun's progress through them."

During the Jewish history and even down to our own day, the zodiac, which appears in a circle, has had no beginning or end, and its true language could not be read. The Jews began their year with Aries, which all astrologers agree controls the head of all organized beings. It was not until our own generation that someone solved the riddle of the Sphinx—the woman's head upon the lion's body near the Great Pyramid of Egypt—that the beginning of the zodiac was found and its true story again told to the world. The word sphinx does not mean riddle, as so many supposed, but union, or joined together. It was noticed that as the woman and the lion were united in the sphinx,

so were the beginning and end of the zodiac united in Leo, the Lion, and Virgo, the Virgin.

The gospel of the stars is a perfect story, beginning with the Virgin and closing with the King. All mythology can be traced through perverted stories of the zodiac.

The division of the zodiac into three books is simply a classification of the general subject, but the chapters as they appear are each represented by the figure of a person or animal, which gives the name to the sign. In each of these signs or chapters are three bright stars, the names of which represent either persons or animals. Book I treats of the Redeemer, His first coming, and His suffering. Chapter 2 contains the prophecy of the promised Seed of the Woman, under the sign of Virgo, the Virgin. It pictures a woman holding in one hand an olive branch and in the other an ear of corn. Four times in the Bible Christ is called a Branch. The three stars in this sign are Coma, meaning the Desired One; Centarus, the Despised Sin Offering; Bootes, He Cometh. Coma in this group is a mother holding a babe in her arms. It was in the head of this babe that the "Star in the East" appeared.

Chapter 2 tells of The Redeemer's atoning work, under the sign of Libra; that is, the price deficient, balanced by the price which covers. The

three stars under this sign are Crux, meaning the cross endures; Lupus, the victim slain; and Corona, the crown bestowed. It is in keeping with the whole interpretation that Corona should be directly over Jerusalem once every twenty-four hours.

Chapter 3 describes the Redeemer's conflict, under the sign of Scorpio, or the Scorpion, seeking to wound but itself trodden under foot. Under this sign the star Serpens represents a serpent struggling with a man; Ophiucus, struggle with the enemy; Hercules, the mighty man, his foot on the head of the dragon, holds aloft the tokens of victory.

Chapter 4—The Redeemer's Triumph, under the sign of Sagittarius, the Archer. In this chapter Lyra means praise prepared for the conqueror; Ara, consuming fire prepared for his enemies; Draco, the Old Serpent—the Devil—cast down from heaven, and so on through to the end.

Volney informs us that everywhere in antiquity there was a cherished tradition of an expected conqueror of the serpent, and asserts that this tradition is reflected in the constellations as well as all the heathen mythologies. Dupuis, also, and others of his school have collected ancient authorities abundantly proving that in all nations this tradition always prevailed, and that the same is represented in the constellations. "Indeed," says

Seiss, "antiquity with one voice declares for their very early origin, and the result of modern investigations by astronomers themselves confirms the traditions and reveals (through the meaning of the names of the stars) their having been constructed more than five thousand years ago."

"But what is thus astronomically made out is surprisingly corroborated in another way. These low tubular passageways prove themselves to be time charts also. They symbolize scrolls of human history as well as point out stars, and the notations in the one answer exactly to the other. The inch as a unit for a year also appears in these avenues. The entrance tube begins the record with the dispersion after the flood, and dates from the formation of nations."

According to Bible chronology, Adam was created 4000 B. C. It is possible that there might have been a pre-Adamic race which because of sin was blotted out by a great flood which occurred long before the time of Noah. Certain passages in the Bible and the traditions of sunken continents (see "Lemuria, The Lost Continent of the Pacific," by Wishar Cerve, as described in rear of this book), lend support to this view, but this has no bearing upon the Scriptural account of the origin of the present race of men. The question is whether or

not the Pyramid confirms the written word. We believe it does, and for the following reasons: First, because a line drawn down the north face of the pyramid and produced into the bed rock beneath, and another produced down into the bed rock in line with the Ascending Passage would meet at a point which according to the year to the inch theory would yield exactly 4000 B. C.

Second, because in Genesis 2:17 we read, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam did not die in the twenty-four hour day that he ate thereof. But he did die in the nine hundred and thirtieth year of the first thousand year day of human history. (See Genesis 5:5.) Now notice that the length of a line drawn up the north face of the original casing stones and down the Descending Passage to the beginning of the basement sheet, or floor paving of that passage, measures just 1000 inches, or years, while a line drawn parallel with this line, from the beginning of the basement sheet to the base line of the pyramid measures exactly 930 inches. A rather startling coincidence of the Bible, is it not?

Third, we learn that Adam was created morally perfect but that he fell from this high level through

disobedience, and that because of his sin mankind has since marched down the dark passage that leads to destruction. Looking at the Pyramid, we discover four great stones situated above the present entrance. These stones constitute a kind of double pyramid, one above the other, with the true base line of the upper one on a line with the floor of the Queen's Chamber, which is the line of human perfection; i. e., the line upon which Jesus was born. The apex of the lower pyramid just reaches this line, which forcibly suggests the fall of man from his original condition to one which, while still possessing the capacity for holiness, marks a tragic slip toward the abyss.

All nations have preserved traditions of the flood. The Scriptures refer to it again and again in both Testaments. It is also embalmed in the traditions of many tribes and nations who are unfamiliar with the Bible. But what is just as remarkable is the fact that the full length of the Descending Passage of the Great Pyramid exactly corresponds in inch years with the Bible chronology and subsequent history from the flood to A. D. 1914. Again, if we enquire into the position of the signs of the zodiac indicated by the stars at the date of the flood it is startling to discover that Aquarius, the water man, instead of the Pleiades, is on the

meridian above the Pyramid, with the line crossing the very mouth of the vessel whence issues the mighty stream. Besides, if we measure from the north corner socket of the Pyramid up the original line of the casing stones to the original entrance, thence down the passage to the beginning of the roof line, then vertically down to base line and north to point of beginning, and add the inches to these measurements, the sum will be 1654, which is the number of years from Adam to the flood. So the stars, the Pyramid, and the Bible agree.

Two other features of these time measurements are truly startling. The first is that measuring down the Descending Passage from the flood line to the beginning of the Horizontal Passage that leads to the pit gives us 1521 inches, and 1521 marks the great Reformation of Luther. Second, there is a recess in the west wall of the Horizontal Passage near the pit which permits considerable freedom of movement, and strange to say the measurements of this recess indicate 1789, the date of the French Revolution and the election of George Washington as first President of the United States under the newly adopted constitution. Freedom of movement in the Pyramid—new freedom for mankind. Both 1789—rather strange, isn't it?

One of the oldest and most universal of these ancient constellations is the Dragon or Great Serpent. The chief star embraced in that group (Draconis) is situated in the monster's tail, and to that star the entrance passage of the Great Pyramid was originally leveled, so that Draconis then looked right down that inclined tube to the bottomless pit. Mankind marching down that passage would therefore be moving under the sign and dominion of the Dragon. Thus in a manner which startles by its vividness the Great Pyramid answers to the Bible in saying that there is a devil who has somehow obtained an awful potency over the human race, and that mankind under him is on the way to the pit of destruction. The picture is that of a tube over which the dragon presides, whose incline is fearfully downwards, and which terminates in the chaos of the pit. Could the story be told in simpler or more graphic terms?

Some laugh at the idea of Satan and assure us that the only devil in existence is the one within our own breasts, but the Bible and some six thousand years of human experience are one voice in declaring that there is such a principle. In Genesis 3 we read of the serpent—"Shining One"—"Angel"—not snake. (See The Companion Bible, Vol. 1, Appendix 19), who tempted Eve. In

Ezekiel 28 of the "Anointed Cherub," who was full of wisdom, perfect in beauty; who walked upon the holy mountain of God in the midst of the stones of fire; a mighty angel, perfect in his ways from the day of his creation until iniquity was found in him—until lifted up with pride he said in his heart (Isaiah 14:13): "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds, I will be like the Most High." "Yet thou shalt be brought down to hell, and the sides of the pit. How art thou fallen from heaven, O Lucifer, Son of the Morning! How art thou cast down to the ground, which did weaken the nations!" Jesus said, "I beheld Satan as lightning fall from the heaven." (Luke 10:18). He spoke of the Devil as a person; as the Prince of this world; as a murderer from the beginning, who abode not in the truth; as a liar, "and the father of it." In the Acts of the Apostles we read of Satan's filling the heart of Ananias and causing him to lie to the Holy Ghost. Paul and the other writers warned the Christians to beware of "the Devil who goeth about like a roaring lion seeking whom he may devour." In Revelation he is called "the angel of the bottomless pit, the Great Dragon,

the Old Serpent, the Devil, and Satan who deceiveth the whole world." So again the Bible and the Pyramid are found to be in perfect accord.

It is even more unpopular to express a belief in hell than in Satan; but so long as people carry hell around with them and project hell into the lives of those about them; so long as the newspapers from day to day publish a record of hellish deeds; so long as war, which Sherman rightly designated as "hell," continues to exist, it would seem rather silly to argue against it. One thing is absolutely certain—character determines destiny—and until those who object to the doctrine of perdition for the wicked can prove that a person who has spent his life in creating hell for others, will experience such a change of heart and character out beyond the grave as shall make hell impossible for him, it must be apparent to any person who thinks that we are driven by the sheer force of logic to acknowledge the existence of hell.

Pollok makes this plain in his startling lines on virtue:

Virtue, like God, whose excellent majesty,
Whose glory virtue is, is omnipresent.
No being, once created rational,
Accountable, endowed with moral sense,
With sapience of right and wrong endowed,
And changed, however, fallen, debased, destroyed;
However lost, forlorn, and miserable;
In guilt's dark shroudings wrapped however thick;
However drunk, delirious, and mad,
With sin's full cup; and with whatever damned
Unnatural diligence it work and toil,
Can banish virtue from its sight, or once
Forget that she is fair.

"For still the eternal beauty, image fair,
Once stamped upon the soul, before the eye
All lovely stands, nor will depart; so God
Ordains; and lovely to the worst she seems,
And ever seems; and as they look, and still
Must ever look upon her loveliness,
Remembrance dire of what they were, of what
They might have been, and bitter sense of what
They are, polluted, ruined, hopeless, lost,
With most repenting torment rend their hearts.
So God ordains, their punishment severe,
Eternally inflicted by themselves.
'Tis this, this virtue hovering evermore
Before the vision of the damned, and in
Upon their monstrous moral nakedness
Casting unwelcome light, that makes their woe,
That makes the essence of the endless flame.
Where this is, there is hell."

—("Course of Time, pp. 23-24.)

Now if man is journeying downgrade toward the pit of perdition by the light of the Dragon star, it must be perfectly clear that unless some superior power intervenes, he is doomed. That such a power did intervene is evidenced by the upward ascending passage, which is typical of the straight and narrow way that leadeth unto life. By adding the length of the granite plug (see chart) to the length of this first ascending passage, we obtain a value of 1647 inches, which is equivalent to an equal number of years; and this is precisely the length of time which elapsed between the exodus of the children of Israel from the land of Egypt under Moses to the crucifixion of Christ. This passage is symbolic of the Mosaic dispensation. It is representative of the Decalogue. It tells us as plainly as stone can be made to do so, that there is a way of escape from the dark passage which leads to destruction.

But the significant thing about this passage is the fact that it is closed at its beginning by a block of granite that was "BUILT IN" when the Pyramid was constructed. This granite block represents our moral depravity. It is indicative of the fact that though there is a way up to God provided in the Ten Commandments, yet because of our inherent sinfulness we find it impossible to keep these com-

mandments, and therefore the avenue to heaven is just as effectually closed to us as this Ascending Passage is by the granite block. This being our condition, what shall we do? The Pyramid does not leave us in doubt, but like the Bible tells us of the Saviour, for we find by careful measurement between the point at which the floor line of the Queen's Chamber intersects the floor line of the Ascending Passage, and the point at which the ceiling of the Ascending Passage intersects the lower perpendicular of the Grand Gallery, a distance of almost exactly 33½ inches, which equals the precise number of years and fractions of a year that Jesus Christ, God's Son, spent upon this earth.

But what is even more surprising is the existence of a well, steep, rugged and dangerous, leading diagonally downward from the last of these inches to a point in the Descending Passage near the bottomless pit, thus making a "way of escape" even from the brink of hell. For there can be only one meaning to this, and that a startlingly significant and glorious one. This well tells the story of Christ's death for sinners, His descent into the regions of the dead, where He spent three days, and then returned, bursting the bars of death forever.

The fact of His resurrection is most vividly attested by the discovery that the builders of the Pyramid, after having covered this fearful well with a heavy stone securely "BUILT IN," went below it and by the exertion of terrific force broke it upward, tearing away part of the wall itself to portray in stone that "it was not possible that Christ should be holden of death." Since that first glorious Eastern morning there has been a way by which any sinner, even though he totters upon the slippery edge of the abyss, may, if he will accept Jesus as sin bearer and Saviour, find a way upward, past the cross and through the empty tomb of Christ into the Grand Gallery of the Christian experience.

There is another feature of the Great Pyramid which should be noted just here, and that is the Grotto, marked "G" on the chart. This room is situated part way down the well which leads to the bottomless pit and would symbolize, it seems to the author, that abode of the righteous dead which Jesus mentioned on the cross when He turned to the repentant thief and said, "Today thou shalt be with Me in Paradise." (Luke 23:43.)

Certainly the righteous were not in the bottomless pit, because they looked forward by faith to the atonement, just as we look back at it, and their

"faith was counted unto them for righteousness." (Romans 4:1-8). Nor were they in heaven, for Christ had "not yet ascended unto His Father." (John 20:17.) Therefore, they must have been in a place of waiting, and this place, through which the disembodied Christ passed to proclaim His victory to "the spirits in prison which some time were disobedient, when once the long-suffering of God waited in the days of Noah" (I Peter 3:19, 20) and back through which He came to His resurrection, is perfectly symbolized by this grotto. When on that first Easter morning Jesus snapped the bars of death, He opened the door of this prison —of hope, and when He "ascended on high He led captivity captive and gave gifts unto men" (Ephesians 4:8). That is, He emptied Paradise, taking those who had rested there (Psalms 16:8-11) with Him into glory (John 17-24), where all true believers have since gone at death (Philippians 1:21-23), and poured out the gift of the Holy Spirit upon men (Acts 2).

"No marble hall ever constructed can compare with this in finish, beauty and mechanical skill. It is one of the finest things of the kind ever erected by man. The knitting of the joints is so close that you cannot discern them with the natural eye." ("The Great Pyramid," J. L. Smith, p. 6.) The

Grand Gallery is a symbol of the Christian era—the grandest section in all the scrolls of human history. Its floor line begins at the inch which marks the Saviour's birth. Its entire length is covered with thirty-six overspanning stones, the number of the months of Christ's public ministry. Its seven overlapping courses of wall stones are symbolic of the seven churches to which the glorified Christ sent seven distinct messages (Revelation 1:3). Adding to these seven courses of stone the ramp that runs along the floor on each side of the Grand Gallery, we have eight courses, and eight, as we have already seen, is the number which represents Christ as Saviour and Redeemer, making a new beginning, and this new beginning was the Christian era—the era of the church, the Bride of Christ.

In these ramps, which are twelve inches wide and twelve inches high, fifty-six oblong cavities or open graves have been sculptured, and directly above each one set vertically into the wall there are small shafts of stone which proclaim as loudly as stone can be made to do those two great fundamentals of the Christian faith, the death and resurrection of the Saviour. It is interesting to note that the number of inches in the whole length of the Grand Gallery divided by these fifty-six ramp

THE GRAND GALLERY

(*Courtesy of Morton Edgar, Glasgow, Scotland*)

holes gives the exact number of years embraced in Christ's earthly life from His birth to His ascension into heaven. It may also be observed that the length of the Grand Gallery in inches divided by the number of stones by which it is covered gives the exact number of weeks in a year, including the fraction, and that these thirty-six roof stones likewise count the number of millions of cubic inches of space, enclosed in the gallery, of which they are the ceiling.

It is a surprising fact that the conditions of these ramp stones appear to coincide with features in the condition of the church at different dates in its history. Without intending to found an argument on these particulars, they are sufficiently curious and interesting to be noticed. The ramp stones on the east side of the gallery from 1087 to 1186 inches from the beginning seem to have been unusually weak and frail, as much of the ramp for this interval is almost entirely broken away. So on the west side from 1240 to 1317 inches the ramp has considerably yielded and is much broken away. So the incisions in the ramps; that is, the ramp holes or little open graves on the east side from 1087 to 1186 inches are almost entirely gone. On the west side from 1240 to 1317 inches it is the same. Professor Smith remarks that along nearly

the whole distance from 400 to 1800 inches of the western ramp and occasionally along the eastern, there are longitudinal parallel scratches forming almost a border or species of intended ornament following the direction of the ramp. They are inflicted upon and along close to the top and toward the axis of the gallery, but although the same lines are traceable far they do not extend the whole distance, being more or less gradually replaced by others.

If then we take an inch as the symbol of a year as in other instances, we would thus have signs of weakening and giving away from 1000 to 1317 A. D., and again from 640 to 1400 A. D. There would seem to be also the signs of violent and varied defacements beginning with about 400 A. D., and extending more or less with some interchanges down to the nineteenth century. Compare these indications now with the historical facts and general condition of the church at those dates of our era.

A. D. 640 was the time in which lordly privileges and investments were conferred upon the clergy, introducing that wide and long continued severance between them and the laity, just as the east ramp from 640 to 1400 A. D. is fissured and parted from the walls. A. D. 1000 to 1300 was a

period in which the church reached its most ruinous condition. It was during this time that the church was rent into two opposing factions, the eastern and western, who mutually excommunicated each other. It was the period in which transubstantiation was confirmed as a doctrine, Mayoralty inserted in the liturgies, and converts made by force of arms. It was the age of Hildebrand and the establishment of a Caesarism over the church of God. It was a period of corruption, profligacy, ignorance and disgrace, when the reading of the Bible was prohibited under the severest penalties, and false sacraments were multiplied, penances instituted, indulgences invented, and the church subjected to a blind submission to a domineering priesthood. These are the inch numbers which include the greatest dilapidation, breakages, and defects.

Take now those which indicate the greatest firmness and durability. A. D. 1186 and onward presents various movements for a better order of things. The beginnings of reformation, the revival of education, the commencement of the study of the classics and of theology as a science, and the introduction of reason and sense into the treatment of sacred things. It was the period when the human mind began to stir again. In it was laid the founda-

tions on which the great Reformation was subsequently wrought out. I lay no special stress on these somewhat striking coincidences, for it is but natural that some stones in the ramp courses should be more firm and durable than others, but still if God really had anything to do with the construction of the Great Pyramid, He could just as easily as not have caused these weaker stones and these violent inflictions to come just at those places and between these measures where they would best symbolize the incidents of church history.

One of the most exalted steps in the history of the church was that which was accomplished during the first quarter of the nineteenth century. It was in the first twenty-five years following 1800 that Christendom throughout the world formed its great organizations for the dissemination of the Holy Scriptures, for the publication and general diffusion of religious literature and gospel truth, and for sending out and supporting missionaries to the heathen, to plant the church of Jesus Christ in all lands and islands. It was in these years that the Christian world experienced a revival of aggressive evangelization and missionary zeal, the greatest and most general since the days of the apostles.

The first great step in breaking the Gentile rule of Turkey over the Promised Land took place in

1844. These years are so marked an advance on everything that had taken place in the church for more than twelve hundred years that we might justly expect if the Great Pyramid really symbolizes our dispensation to find some feature worthy of representing them. Accordingly, following the floorline of the pyramid's Grand Gallery toward its upper end we come to a great step, three feet high. I long wondered what it could mean. But when I came to count the number of inches from the commencement of the Grand Gallery to this upper step, the mystery was solved. The number of those inches is close about 1814, which at the rate of an inch for a year brings us to the very center of those years in which the church universal made this mighty and unexampled stride. Beyond this step there is no further ascent. The great stone which forms it is also the weakest, most fractured and dilapidated of all the stones in the whole passage-way of the Grand Gallery. It shows a marvelous rise, but an equally marvelous absence of solidity and strength. It is the image of brokenness, feeble-ness, and the want of firm texture. It seems as if crumbling away under the feet of those who stand upon it. And again this most strikingly accords with the poor, rent, weak, and wasting character of the Christianity of our time—a Christianity

which is shot through with evolution, modernism and doubt. ("A Miracle in Stone," pp. 295-302, 135-136.)

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Chapter XI.

RECENT WORLD EVENTS.

We now come to a point directly beneath the upper end of the Grand Gallery, the point at which this magnificent hallway, twenty-eight feet high, shrinks to a cramped passage less than four feet high and so narrow one can neither deviate to the right hand nor to the left, and almost uncannily strange as it may seem, this narrow passage begins at a point which measured geometrically is just 1914 inches from the beginning of the Grand Gallery. Now as everybody knows, August, 1914, marked the beginning of the World War, which continued fifty-two months, and this narrow passage leading from the Grand Gallery into the antechamber measures just fifty-two inches; and because it does, some authorities suggest that the pyramid inch as measured along the floor of this passage which leads into the antechamber and through the King's Chamber, may have been shortened in its meaning, so that it may be regarded as representing not a year, but the Bible month of

thirty days. But this is a theory which time will either substantiate or refute.

These are tremendous days. Never since history began have problems of such dynamic potentiality presented themselves for solution. Economic problems involving the food and raiment of multiplied millions stalk gaunt and terrible through legislative halls demanding bread. Political problems upon which hang the destinies of nations turn piercing, bloodshot eyes upon the naked souls of those who rule, and shriek for justice, while high over all, the international problems like hideous, slow-gathering clouds of mingled red and black, mount higher and higher with the threat of universal war.

The following excerpts from "The Signs of the Times" throw light upon the situation:

"A few months ago Russia threw a bombshell into European militarism when her envoys to a conference at Geneva proposed that all the nations scrap their armies and navies within the next year. Continental Europe immediately declared the plan Utopian and wholly impracticable; and the English press has been filled with vituperative adjectives against the Russian proposal. It remains to be seen whether the sincere proposals of the United States to the nations of Europe that we mutually outlaw war will be heeded or not, or whether they will

continue to spar for the best position at the beginning of 'the next war.'

"Bible students declare that this is exactly what will take place in our generation; namely, that, although there will be an unprecedented amount of peace talk, yet war preparations will go on apace in spite of it, and that at the moment when the peace propaganda shall reach its climax, the final and greatest war of all human history will be precipitated (I Thessalonians 5:1-3; Isaiah 2:3, 4; Joel 3:9-13; Micah 4:1-5)."

But since this has not yet occurred and we have no way of learning just when it will occur, ought we not devote ourselves with the utmost energy and determination to the business of "preaching the Gospel to every creature," trusting our Father to work His perfect will, and to take good care of His own when the "time for the restitution of all things" arrives?

It is the opinion of many earnest believers that God is not yet done with the Jew as a distinct and peculiar people. As a nation they rejected Christ and fell from their high preeminence and are now on precisely the same footing with the Gentiles with regard to the Christian dispensation. There is no way of salvation nor any special privilege for them now other than the gospel offers to all men

alike. Through the atonement of Christ and union with Him there is redemption for their souls the same as others, but in no other way. But the belief of many is that they are preserved in their singular distinctness even in unbelief as the subjects of a grand restoration and conversion when the Times of the Gentiles are fulfilled, and that blindness in part has happened unto them, in which as a people they will remain until the time of the revelation of Jesus Christ at His second coming. And to this belief the Great Pyramid would also seem to answer in a very marked manner.

A special national token of the Jews is the Sabbath system. It was given of God and made to purvey the whole Jewish economy as a thing by which the chosen people were to be distinguished from all other nations, and in the observance of which they were to exhibit themselves as God's people. Disregard of this was held to be treason to their king and a forfeiture of all their rights to the promises. This Sabbatic system is specially characteristic of the so-called Queen's Chamber, and the horizontal passage leading to it.

The Jews reached their highest point when of them Christ was born. The same unbelief by which they were broken off, they have ever since retained. Hence the avenue which I take as

a symbol of their history from Christ's time is horizontal except that the last seventh of it drops lower than any other part. If the later chapters of Ezekiel (from 36 onward) and many other passages are to be literally taken, and there is great difficulty in understanding them any other way, there is to come for Israel a grander restoration than that of their return from Babylon, when they will be re-established in holiness according to their ancient estate, and all their earthly institutes will again be righted and put into full effect. Hence this low horizontal passage terminates in a grand Sabbatic room full of the most important notations of the measures and proportions of the whole pyramid.

Those who hold to this restoration of the Jews hold also that they will be returned in their present unbelief and blindness as regards the true Messiah, and will only afterwards have the scales removed from their eyes after the manner of Paul, who in this respect was one born before the time. This seems to be distinctly set forth by the closed tubes.

Two ventilating tubes have been discovered in the so-called Queen's Chamber which the builders left entirely closed over with a five-inch scale of stone, which not only shut them from all observation but rendered them of no practical effect

whatever. The room has therefore always been noted for its foul air and noisome smell, for the atmosphere there was left without circulation for four thousand years. These tubes extended inward through the masonry but were not cut through into the room itself. On a hidden side of the wall these air chambers were open, but on the visible sides within the room the surface was smooth, even, and unbroken the same as any other part. It was only by something of an accident that Mr. Wayman Dixon in 1872 noted a certain spot on the wall that sounded hollow, broke open one of these tubes, then located and opened the other. So singular an arrangement could have none other than a symbolic intent. No architectural reason for the peculiarity can at all be traced, and most strikingly would it serve to signify the blindness of the Jew and his deadness in unbelief, needing only the breaking away of those scales for the free breath of God to purify everything again, just as the scales fell from the eyes of Paul after his conversion through a personal apocalypse of Jesus Christ.

It is also fully agreed by those who hold to the belief of the restoration of the Jews that they will then be lifted spiritually far above the level which has characterized them as a nation since the fall of

Jerusalem, and that quite a new, higher, and holier spirit will be breathed into their ancient ceremonials. And the same would seem to be symbolized in this chamber. It has no proper floor and is entered from a very low plane, even lower than the avenue in general. But inside there is a base line marked evenly around it at a range with the square top of the entrance passage, indicating a grand lifting up after having entered. It is in the relative spaces above this line that the Sabbatism and exalted proportions and commensurations of the apartment appear. ("A Miracle in Stone," pp. 153-158.)

Perhaps not more clearly cut was the miracle of Israel's birth as a nation upon their deliverance from Pharaoh's hosts at the Red Sea upon Nisan 17th in the long ago than was the miracle of that nation's rebirth as the result of Jerusalem's recent deliverance upon the anniversary of "The Feast of the Miracle," celebrated for centuries by the Jews upon Kislev 25th, and for the most part, the song which Moses and Israel sang that day unto the Lord was as appropriate for this latter deliverance as for the former. Oh, that it might have been sung from the housetops of Jerusalem on that memorable morning of December 9th (Kislev 25th), 1917, with the same gusto as it was sung upon the

banks of the Red Sea in the distant past. (See Exodus 15:1-18.)

"The Feast of the Miracle" is known in the Scriptures as "The Feast of the Dedication," and to the modern Jew as "Hanukka." (For a splendid history of this feast, consult the Encyclopedia Britannica under "Hanukka.")

And now let us come to that which was happening in Jerusalem as the Jews were preparing to celebrate "The Feast of the Miracle" in 1917. Some months previously the Turks had deported and most cruelly executed the Zionists, and just prior to December 8th Jenal Pasha had unexpectedly ordered the Jews expelled from the city. This order, coming as it did almost upon the eve of this Feast, the keeping of which is so dear to the heart of the Jew, threw the Jewish population of Jerusalem into a panic.

"The unfortunate multitudes condemned to deportation saw no means of salvation. They hastened to hide themselves in subterranean passages and in various places of concealment, where they could possibly hope to elude the evil hand that sought to destroy them.

"It was in this darkness that the Jews awaited the approach of their greatest national patriotic festival, The Feast of the Miracle of ancient days

—Hanukka—which should now take place in a few hours.

"When the sun had set (upon December 8th Kislev 24th) and the city of Jerusalem was glorified with the rosy light of the Oriental afterglow, THE MIRACLE was accomplished—the English had arrived!

"When the next morning (Kislev 25th) dawned over the city which had so long been desolated by famine, pestilence and death, there was established the reign of righteous peace. The great joy of deliverance passed from mouth to mouth. All those who were hidden in holes and subterranean passages came out into the light. The people threw themselves upon the necks of the English soldiers and embraced them, crying, 'We have prayed for you day and night.'

"Jewish women made their way toward the Synagogue, carrying with them the pots of oil, the offerings of the vows which they made for deliverance . . . and the protecting English flag waved from the Tower of David. . . . Joy continued for the eight days of the Feast of Hanukka. . . . It was the destiny of Hassan Effendi to surrender Jerusalem to the English arms. He graciously placed the keys of the Holy City in the hands of one stronger to rule than himself—

Allenby. But this act caused him sorrowful emotions, and a short time later he fell sick, and after two weeks of illness he died."

(Excerpts from a letter written by a Jewess in Jerusalem at the time of the surrender of Jerusalem, and published in "The Christian Herald," April 3, 1918.)

Do you see any analogy between "the time of Jacob's trouble" (tight place) with Pharaoh's pursuing hosts in the rear and the Red Sea in the front, and the frightened Jews hidden "in subterranean passages and in various other places of concealment," with an order for immediate deportation hanging over their heads, which meant almost certain death upon its execution? Death behind and death at the fore—surely Jacob had come again to a "time of trouble"—a time of "straightness"—a tight place. Their national rebirth was in the balance. The time—yea, the set time for Jerusalem's deliverance had come, and God heard the prayers that went up to Him from those underground retreats of His people.

Are you a Jew that saw all this happen upon the anniversary of the Feast of Miracles—Hanukka—while every other war front was a devastated tangle of cities, barbed wire, and the graves of millions of slain, and not know that the God of

Abraham, Isaac, and Jacob wrought a miracle of deliverance on your behalf as clearly as He did at the Red Sea?

He has fulfilled the promise made through Isaiah that "As birds flying so will the Lord of Hosts defend Jerusalem; defending also He will deliver it, and passing over He will preserve it." (Isaiah 31:5.) The airplanes were the birds, and the Lord of Hosts, through His agent, General Allenby, was in very truth the defender, deliverer, and preserver of Jerusalem.

No wonder when Frederick the Great asked his court chaplain for proof of the divine inspiration of the Scriptures, he answered, "The Jew, sir, the Jew." Moses and the other prophets solemnly declared that Israel should be scattered among all nations; that they should become a byword and a hissing; that they should be persecuted and slain, and yet should remain a peculiar people, separate and distinct from the nations among whom they live, and finally that in God's good time they should be gathered back to their own land.

How marvelously these prophecies have been, and are being fulfilled! They were scattered. They have been a byword. They have suffered as perhaps no other people ever did. And now they are going back to their own land by thousands, and

Israel for the first time in 2500 years has her own flag upon the sea. So God vindicates His Word and puts His enemies to shame.

And now in conclusion, let us see whether the Great Pyramid which has successfully met all the other tests, will likewise vindicate itself when subjected to the prophetic test.

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Chapter XII.

HUMAN PROGRESS

While resolutely refusing to set any dates, we must acknowledge that there is every reason to believe that just as the antechamber with its great granite portcullis represents a time of comparative security cut across by the threat of impending judgment, so the low, narrow passage leading from the Grand Gallery into the King's Chamber symbolizes a time of trouble. Seiss calls attention to the fact that the Bible warns us of a nearing day when the Almighty Power that made us will reckon with us concerning our earthly lives and deal out destiny according to the uses we have made of them. The Bible everywhere refers us to an approaching crisis when the principles of eternal justice must go into effect, when the trampled law will inexorably enforce its supremacy, when everything must be righted up and all that is adverse to truth and good be forever blasted, when faith and virtue shall be rewarded and enthroned, and all else sink overwhelmed by a majesty which nothing can withstand. It is described as a time

of anguish and despair for those who have rejected the gospel, but of reward and glorious coronation for those who have accepted it. Its coming is spoken of as sudden—"As the lightning cometh out of the East and shineth even unto the West." At a time when men shall be crying "peace and safety," as they did before the flood, when they shall be eating and drinking, planting, building, buying, selling, marrying and giving in marriage, just as they did when Noah was building the Ark, and that just as suddenly as the deluge came, so destruction shall sweep down upon them. Isaiah 33:7 says: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." And with all this the Great Pyramid solemnly agrees.

The Grand Gallery, symbolic of the Christian dispensation, stops abruptly. From a splendid passageway twenty-eight feet high it ceases instantly and is reduced to a passage less than four feet high. The floorline no longer ascends, and one stoops beneath ponderous blocks of frowning granite which hang apparently about to fall over the narrow passage. The antechamber in which this threatening portcullis hangs by its very construction exhibits rules, measures and weights ingraven in majesty upon the imperishable granite

for every one to pass under. The lesson seems to be that now judgment is laid to the line and righteousness to the plummet, that every secret sin shall be revealed and every refuge of lies be swept away. Everything indicates the inexorable adjudication of eternal righteousness.

This solemn time is also everywhere represented as now close at hand. The prophetic dates have about run out. The Scriptural signs of the approaching end have appeared. Every method of computation points to the conclusion that we are now on the margin of the end of this dispensation. At any moment the scales may be stricken from the eyes of unbelieving Israel by the coming of the Lord. "For the Lord Himself shall come down from heaven with a loud word of command, and with an archangel's voice and the trumpet of God, and the dead in Christ shall rise first." (I Thessalonians 4:16, Weymouth.)

If the glory of the rapture does not convince Israel that Jesus is their rejected Messiah, the Revelation will, for "when the Lord goes forth to fight against the nations and His feet stand upon the Mount of Olives which is before Jerusalem, they shall look on Him whom they pierced, and they shall mourn for Him as one mourneth for his only son." (Zechariah 12:10.)

Jesus said, "I am not come to send peace on earth but a sword" (Matthew 10:34), and on every hand we see iniquity increasing and hear mutterings of the coming storm. Here in the United States the American Association for the Advancement of Atheism has been officially launched in many of our eastern universities.

The Bible teaches that God created the heaven and earth; Evolution, that the universe was developed from matter by means of forces resident within itself.

The Bible teaches that every living thing reproduces "after his kind"; Evolution, that the higher species have developed from lower ones.

The Bible teaches that "God made man"; Evolution, that he evolved from the amoeba through countless transmutations.

The Bible teaches that the first man was a civilized gardener; Evolution, that he was a savage brute.

The Bible teaches that man's moral nature has degenerated through sin; Evolution, that "What we, in these days of spiritual maturity call greed, brutality, and lust, were in the beginning of our race our very salvation."

The Bible teaches that man is lost and needs a Saviour; Evolution, that man through science can save himself.

The Bible teaches that "the strong ought to bear the infirmities of the weak and not to please themselves"; Evolution, that might makes right, and that it is the privilege of the strong to survive at the expense of the weak.

The Great Pyramid stands as a witness against materialistic evolution. It furnishes evidence that the first man, instead of being a hairy primate just down out of the trees, was the most perfect of all mere men, the most knowing and the most exalted; that the rare and special rapport with the supreme intelligence, which for certain gracious purposes was afterwards vouchsafed to the prophets, was Adam's normal condition; that the highest state of mind and heart and such qualifications as best fitted him for his earthly life and destiny were realized in him as he came from the Creator's hand.

No ugly walking ape or ignorant savage, tenant of semi-tropic woods or musty caves, did God behold and bless when He set Adam in the world as the image of Himself and proclaimed him good. It was sin that dragged man down from his exalted beginning, so that nations have degenerated, just as the proud races conquered by Pizarro and

Cortez have done. Compare Egypt today with the Egypt that entombed King Tutankhamen in a jewel-studded casket of beaten gold!

So far as we are able to trace the history of man from his works and remains, the Scriptural narrative would seem to be borne out in every particular. Everything that is known of the primeval peoples show them coming upon the scene together, and with a full-fledged civilization. Beginning with modern Europe, we can trace man back to the Middle Ages to Rome, through Rome to 750 years before Christ, and then through the Greeks to the Trojan War, about 1200 years before Christ. By the aid of modern explorations and discoveries in Mesopotamia, Egypt, Persia, Arabia, India, China, etc., we are carried back to from 2800 to 3500 years before Christ. But there within a circle of a few hundred years all traces of man disappear. Some of the nations have claimed greater antiquity but no monumental remains are to be found to prove them any older than these dates.

Lepsius says, "The Builders of the Great Pyramid seem to assert their right to form the commencement of monumental history. To the Pyramid of Cheops the first link of our whole monumental history is fastened immovably, not for Egyptian, but for universal history." Professor

Smyth holds that "the world has no material and contemporary record of intellectual man earlier than the Great Pyramid." Beckett Denison agrees that this is "the earliest and largest of all the pyramids." Hales in his "Analysis," Sharpe in his "History of Egypt," Bunsen in his "Egypt's Place in History," and the best authors in general make the same representation. There is no evidence on earth known to man that ever a true pyramid was built before the erection of the Great Pyramid of Gizeh.

Here, then, is a fact to start with which utterly confounds the ordinary laws in human affairs. The arts of man, left to himself, never attain perfection at once. At all times and in all countries, there is invariably a series of crude attempts and imperfect beginnings first, and thence a gradual advance from a less perfect to a more complete. Styles of architecture do not spring into existence like Minerva from the brain of Jupiter, full grown and perfect from the start. But here all the ordinary laws are reversed, and the classic dream finds reality. As with the beginning of our race, so with the pyramids, the most perfect is first and what comes after it is deteriorated. The Great Pyramid comes upon the scene and maintains its grand superiority forever, without any preceding type of its class

whence the idea was evolved. Renan says, "It has no archaic epoch." Osborne says, "Without father, without mother," and as clean apart from all evolution as if it had dropped from the unknown heavens. We can no more account for its appearance in this fashion under ordinary principles than we can account for a man without a special divine intervention.

The evidences also are that the whole family of Egyptian pyramids is made up of mere blind and bungling imitations of the Great Pyramid. They take its general form, but they miss its intellectuality and take on none of their own. Not one of them has any upper openings or chambers. These upper openings, though the main features of the Great Pyramid's interior, were wholly unknown to the copyists, and hence were not copied. The downward passage and subterranean chamber were known and could be inspected, hence these features appear in all the other pyramids. It would be difficult to conceive any more conclusive internal evidence of mere imitation, or of the certainty that the Great Pyramid is the real original of all pyramids. ("A Miracle in Stone," pp. 39-41.)

The sons of Adam were civilized men who from the first tilled the soil and herded flocks. Before Adam died man had musical instruments and

worked in brass and iron. Before the flood he had invented all the requisite tools and acquired the skill and capacity to build a ship larger than the Great Eastern. Noah, who came over the flood in that vessel, still lived while one of his descendants built four cities and laid the foundations of the world's first empire. A few hundred years later Abraham appears as a highly civilized man, in a world where established governments and great kingdoms possessed all the appurtenances of a busy and vigorous civilization. It is doubtful whether man has left any memorials which can be absolutely proven to be older than 3000 B. C. Within a few hundred years after that date the existing remains are numerous, and in all of them we find writing, engraving, husbandry, government, vast architecture, science references, gorgeous clothing, elaborate ornaments, metals, jewels, cities, temples, and all the paraphernalia of a high civilization, just as the Scriptures represent.

Professor G. Walter Fisk, Ph., D., of Oberlin, in the March, 1928, "Homiletic Review," writes: "To discover a temple four thousand years old, which had been buried for centuries, is sufficiently exciting; but when that temple is a shrine in ancient Ur of the Chaldees, where Abraham himself may have worshipped, the discovery be-

comes a front-page sensation. It is more than likely that Abraham knew this 'Temple Gig-Par-Ku,' and in his youth he may have tried to find God there.

"Visitors at the British Museum last August were intensely interested in the new exhibit brought from ancient Ur of the Chaldees by the expedition under the joint auspices of the Museum and the University of Pennsylvania. These priceless finds, the newest things in the Museum, furnished the archeological sensation of the season. The excavations which unearthed these treasures were begun about a year ago (October 28, 1926) and kept 180 men busy until February 19, 1927.

"Among other things discovered was a cemetery which had graves on three levels, with centuries of neglect between the three periods of interment. It was possible to date these three periods quite definitely by means of various objects interred with the bodies, especially the cylindrical seals and other clay records. The interments nearest the surface date from 2800 to 2600 B. C. The second level dates rather close to 3100 B. C., and far below this layer is found the third, under a vast amount of accumulated debris, that must be as old as 3500 B. C. The oldest bodies were partly cremated and were wrapped in matting, with votive offerings about the body. The later bodies were more care-

fully interred, in wicker, wooden, or clay coffins.

"In one section, where parts of five streets have been cleared, a high-class residence district was unearthed which reveals a high stage of civilization. It was a neighborhood of comfortable homes, remarkably well built structures of burnt brick, surviving well the ravages of time. These houses are quite uniform in architecture, usually of about twelve rooms each, ranged in two stories and built about an open courtyard upon which all the separate rooms open. There was a wooden gallery above to gain access to the second-floor chambers, and a roof sloping slightly inward, properly equipped with gutters and drains. Each house contains a reception room, kitchen, chambers, servants' quarters, lavatories, etc., precisely as well-equipped as the better-class homes in Bagdad today. It is difficult to believe them so surprisingly old.

"We find in the collection a striking number of gold objects of lovely workmanship, indicating considerable prosperity and a high state of general culture. These include gold beads, elaborate pendants, curious ornaments and even weapons of gold. Perhaps the most beautiful single item is a remarkable gold short-sword of perhaps eighteen inches, with a blade two inches wide, a lovely lapis lazuli hilt inlaid with gold, and an elaborate golden

scabbard with geometrical designs wrought in open-work and lined with colored leather. It is one of the oldest and finest examples of the goldsmith's art and dates undoubtedly from 3500 B. C. It is as untarnished as if dated 1927 A. D., and quite unstained by blood."

Thus every archeological discovery confirms the Word of God.

Stone implements are found in Egypt, but there is no evidence that they are any older than the Great Pyramid—even today some tribes are still in the stone age. The greatest and oldest of all existing edifices of stone was not built with chipped stone saws and bone mattocks. Iron and steel were required, which in turn required furnaces and art and high civilization to produce them. We know that iron tools were used in the Great Pyramid's construction, for one was found by Colonel Howard Vyse embedded in the cement where no opening had ever existed before. It is a large piece and may be seen in the British Museum, proving the high civilization of the people who used it.

No system of wedges or inclined planes would enable the huge stones forming the roof of the King's Chamber to be put in position. Some kind of hoisting machinery must have been used. The coffer or chest in the King's Chamber, though it

has been shamefully chipped and defaced by generations of visitors and guides, is still sufficiently whole to determine its exact proportions and show that it was sawn from a single huge block of red granite and hollowed out by drilling and chiseling, which shows that the builders of the pyramid had a knowledge of working extremely hard substances such as was not known to us until the invention of diamond drills in 1878. (Seiss.)

Discipulus has pointed out that this coffer must have been sawn out with bronze saws, set with sapphire teeth and hollowed by means of drills set with jewels and rotated with such force under great vertical pressure that the teeth have actually cut regular spiral lines as the drill descended into the granite. This fact clearly suggests that they must have possessed powerful machinery of some kind to drive these saws and drills.

That the ancients possessed a knowledge of metallurgy and construction fully up to our own is proved by the fact that in Solomon's time the two pillars of brass (I Kings 7:15) were immense castings weighing from forty to fifty tons each, while the sea of molten metal was even larger. It is no exaggeration to say that the foundry work involved in casting such huge pieces as these without flaw and in one operation would be quite beyond the

power of any foundry today to produce, as all castings of such size are cast in parts which are afterward fused or welded together.

Day says, "The early Egyptians possessed iron mines and furnaces," and goes on to prove his assertion by citing the fact that Mr. Hartland nearly a hundred years ago discovered not far from Wady Maghara among the Sinaitic mountains the colossal remains of iron works and furnaces belonging to the ancient kings of Egypt, and what is more remarkable, he found in the immediate neighborhood of the gigantic piles of ancient slag a tablet containing the Cartouches of Shufu (Cheops), the same as discovered by Colonel Vyse in the hidden chambers of construction above the King's Chamber. And all this was in the very period which is put down by the progressive development philosophy as the stone age of man's infancy and savagism!

So-called modernism belongs in the same category with Evolution. It is a rehash of the agnostic philosophy that plagued the early spiritual and mystery schools. There is not a new thing in it. It borrows its denial of the inspiration of the Bible from Neoplatonism, which "assailed the Scriptures and endeavored to prove that they are not worthy the inspiration claimed for them." It borrows its

denial of original sin from Pelagius, and like him insists that "since faith has become formal and dead, all men need is an earnest moral character." From Arius and the Ebionites, modernism borrows its denial of the essential Deity of Jesus. From Pyrrho, Lucian, Celsus, and the other skeptics, its ridicule of the Virgin Birth, the miracles, resurrection, and Second Coming of our Lord; and from Gnosticism its denial of the Blood Atonement and physical resurrection of Christ. It denies the inspiration and authority of the Scriptures, as says Professor Lewis: "We understand as our forefathers had not yet occasion to see that the Bible is not now, and has not been in the past, an authority in any real sense of the term." "The Christian Century," the ablest advocate of modernism in America, says that, "Fundamentalism and Modernism are two different religions. The former teaches that salvation is conferred by God's Grace through Jesus Christ; the latter, that salvation is obtained by one's own merit. The two are in hopeless conflict." Of the first, either Jesus Christ was miraculously born, or He was not. He was the Son of God in a unique sense as no other person has been or ever will be, or He was not. Jesus Christ made expiation for our sins, or He did not. He came out of the grave alive in His own body, or

He did not. He is either coming back to this world again personally, or He will not. If none of these claims are true the New Testament lies, and the writers of the New Testament were a pack of liars, and the church, with its ministers, missionaries, members, teachers, schools, literature, and leaders, has been living through the centuries in a lunatic's paradise. ("Our Supreme Peril," Francis, p. 10.)

It is a matter of very grave consequence for the public school of today to ignore religion, for the public school includes practically every other sound human interest except religion."

Roosevelt was right in saying, "A man educated in mind and not in morals is a menace to society."

Judge John F. McIntyre of the Court of General Sessions, New York City, one of the most brilliant and distinguished criminal court judges in the United States, says, "Of the reasons for the recklessness and criminal tendencies of youth, the lack of religious training so far outdistances all others that it stands alone." It is a lamentable fact that in far too many institutions of learning, sex impurity is being encouraged through the study of certain text-books on Freudism, social hygiene, psycho-analysis and sociology. Parents, religious leaders, and all who care for the future of

our fair land should investigate and put a stop to such misuse of public funds and the teaching profession. For whatsoever is sown in the minds of the youth of today will most certainly bear fruit in the life of the nation tomorrow.

Modernism denies the necessity of regeneration, insists that "the gospel as preached by Paul appeals to a state of mind that, among civilized peoples at least, has forever passed away," and that the world outlook was never brighter than it is today.

And so by their impiety, blindness, and wilful unbelief, men make preparation for the inevitable conflict.

One of the most striking features of the Great Pyramid's prophetic symbolism is the fact that the builders not only left the subterranean chamber in an utterly chaotic condition in order to symbolize the awful state of Satan's counterfeit kingdom, but they dug a pit thirty-four feet deep to represent the pit mentioned in Revelation 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the

thousand years should be fulfilled; and after that he must be loosed a little season"; and then excavated a passage twenty-nine inches square and exactly fifty-three feet long into the solid rock opposite the entrance, in order to exhibit a measurement of precisely one thousand inches (years) from the north wall of the chamber to the end of this twenty-nine inch passage. Could anything be plainer or in more perfect harmony with the clear teaching of the Scriptures?

And to all this, says Seiss, the conditions of the heavens when the last of these pyramid inches are counted off are correspondingly remarkable. The Pleiades, which were on the meridian when the pyramid was built, are then far to the east with the vernal equinox at the same time precisely the same distance from the meridian to the west, whilst the distance from one to the other measures the exact age of the Pyramid at that date. At that time Alpha Draconis will again be on the meridian below the pole, but then just seven times lower than at the time of the pyramid's building. This final downwardness of seven times is strikingly suggestive of the Dragon's complete dethronement, and what is still more remarkable, whilst Draconis is on the meridian at this low point Aries, the Ram, appears on the meridian above the Pyramid, with

the line passing directly through his horns (see zodiac). A more vivid astronomical sign of the overthrow of Satan under the dominion of the Prince of the Flock of God it is not possible to conceive. It is as if the very heavens were proclaiming that then the Ever Living Lamb takes His great power and enters upon His glorious reign. ("A Miracle in Stone," p. 153.)

This chamber is situated at the fiftieth course of masonry, about 150 feet from the ground. The workmanship of this chamber is the finest ever observed by the eye of man. It is thirty-four feet long, seventeen feet wide, and nineteen feet high, of polished red granite from the Sinai mountains. The four walls are built of exactly one hundred stones varying in size, and the ceiling is formed of nine enormous granite beams, which are the largest stones in the Pyramid. One of them is five feet wide, seven feet high, twenty-seven feet long, and weighs seventy tons. (How did the builders manage such a weight?) This chamber with its empty, lidless coffer, symbolic of the resurrected life of the saints (see Revelation 20:4) represents the millennial reign of Christ. It is the chamber of fifty. Its measurements and proportions all speak of the fiftieth year, the year of Jubilee, when every burden was lifted, every debt cancelled, every

slave set free, and every homestead returned to its original owner (Leviticus 25); that time of universal prosperity and rejoicing which God Himself gave to His people, not only to enjoy but to prefigure the coming Golden Age.

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Chapter XIII.

THE NEW AGE

The age of universal brotherhood and peace, has been the dream of man and the song of the prophets since our first parents were driven out of paradise because of sin. That glorious age when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. When the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice den, and they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:6). "When the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, when they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10.) And the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir tree and instead

of the briar shall come up the myrtle tree, and it shall be to the Lord for a name for an everlasting sign that shall not be cut off." (Isaiah 55: 12, 13.) "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him." (Daniel 7:27.)

Some who have made a careful study of the inter-relationship of the planets believe that history moves in great cycles of about two thousand years each. They insist that each age or cycle exhibits some characteristic peculiar to the starry sign under which it moves. They point out that during the last two thousand years man has completely conquered water. He cables his messages through it, and transforms it into steam which he uses to drive his submarines under it and his great liners over it. He uses it in hydraulic jacks, forces it to generate electricity for him, and freezes it to keep him cool in the summer. And now in the beginning of the air age he has liquefied the atmosphere, achieved aerial navigation, and by means of the radio hurls his voice over mountain ranges and across the stormy seas.

Satan is called the Prince of the Power of the Air, but Christ died to destroy his power and is coming to bind him, cast him into the abyss, and usher in "the times of the restitution of all things which have been spoken by the mouth of all the prophets since the world began." (Acts 3:21.)

We are doubtless approaching the Great Tribulation. When it will begin we do not know, but one thing is certain: beyond it lies the glorious age, when every swamp shall be drained, every desert irrigated, every river bridged, and all the resources of God's earth shall be unlocked for the use of man. When mankind shall no longer toil in the fear of an old age of want and privation, but every one shall have the opportunity to do the work he loves —the work God fitted him to perform; and every want shall be supplied; when college halls shall be wide open to all, and undreamed of opportunities shall beckon on every hand. When the nations of earth shall live together in love as one great co-operating family, and Jesus Christ, the only begotten Son of God, shall be the King, and Brother, and Friend, of all.

These, my friends, are some of the glorious prospects that this wonderful Jubilee Chamber opens to the view of those who are willing to think, understand, and believe.

But the Great Pyramid does not stop here. It goes right on to a final transcendant consummation. Those who have made the most careful study of this great structure are convinced that there must be another undiscovered chamber larger and more beautiful than any of the others, on about the one hundredth course of masonry—a magnificent chamber which symbolizes heaven.

When the Saviour left the earth, He said, "I go to prepare a place for you." Abraham looked for a "permanent city." Paul spoke hopefully of a "building of God"—a "house not made with hands, eternal in the heavens." John beheld and wrote of "that great city, the heavenly Jerusalem," of which the church has ever sung with fondness and delight.

Seiss suggests that since the Queen's Chamber stands on the twenty-fifth course of masonry, the King's Chamber on the fiftieth, to make up the complete count there would have to be a third on the hundredth course, corresponding to the third heaven. The apocalypse, that book of the consummations, seems also to call for such a chamber. As the seven churches are found in the Grand Gallery, and the judgment dispensations in the anteroom leading to the Granite Chamber, and the Great Tribulation is symbolized by the passageways to

and from this antechamber, there would seem to be need for another and higher compartment to answer to the heavenly Jerusalem which the apocalypse introduces as the crown of all. The piles of ancient rubbish from the building of this pyramid which cover the breast of the hill also add their indications of another chamber of grander materials than the ones we have described, and higher up in the edifice. After a rain, Professor Smyth paced about among the gutters which the wash cut into those piles of chips and splinters of stone to see what he could find. Toward the top of the heap and just in front of it, though at a great distance from the Pyramid's entrance portal, he found frequent splinters and fragments of green and white diorite.

This is a compact, very hard crypto-crystalline formation of whitish color, speckled with black or greenish black, suggesting the emerald rainbow and crystal sea of Revelation 4:3-6. It is the material of which the celebrated stone statue now in the Boolak Museum is cut. It is not native to the pyramid region, and could only have been brought there from afar, while the number of chips and fragments intermixed with the earth and other offal of the process of this building would indicate some extensive use of that excellent material in this structure.

Their occurrence near the top of the farthest distant of these piles from the pyramid would show that the use made of this rock was high up in the edifice and toward its completion, but in none of the present openings has anything been found made of diorite or any stone resembling it. Therefore Professor Smyth, in debating over these fragments, said, "I was compelled to gaze up at the pyramid with its vast bulk and believe that there is another chamber still undiscovered there, and one which will prove to be the very muniment room of the whole monument." Of course this is only a hypothesis, a theoretic persuasion which needs to be tested by further exploration, but it rests on considerations sufficiently strong to beget the belief that it will be verified in fact. Hence I have had the place and position of such a room indicated on the chart."

And so, my friends, the Great Pyramid meets every test, and proves itself in perfect agreement with God's Book and His stars. It illuminates the distant past, reveals our divine origin, confirms our faith, establishes our priceless heritage, and drawing aside the veil, pours a flood of golden light upon our glorious future. Therefore, take heart, look up, and lift up your heads, for atheism, evolution, and modernism are delusions which shall

shrivel and disappear before the blazing glory of our all-conquering Christ, while God's Word, written in the stars, built into the Great Pyramid, and inscribed upon the sacred pages of the Bible, shall stand forever!

THE STONE WITNESS

In a dark, dreary land,
  In a wilderness lone,
In a desert of sand
  Stands the Witness of Stone.

So ancient, so vast,
  So majestic its plan,
It speaks of the past—
  Of a strength not of man.

So perfect the whole,
  So true the design,
It speaks to the soul
  Of a Builder divine.

Behold how it towers
  In its grandeur alone!
"God's ways are not ours,"
  Saith the Witness of Stone.

It is awful to go
  When the world is asleep,
And stand 'neath the glow
  Of the star-studded deep,

And gaze at that tower
  With its secret unknown—
For great is the power
  Of the Witness of Stone!

They have scoffed at the Truth
  Which is written in ink;
They have deemed it uncouth
  For the brain which can think;

But they will awake
  When they see it defined
In figures which make
  An appeal to the mind!

The Book of the soul,
  The Book of the heart—
"There is naught on that scroll,"
  Say the shrewd or the smart.

And so there must be
  A witness for such—
A thing they can see,
  And a thing they can touch.

'Tis a book for the wise,
  For the meek and the just;
'Tis a chart for the eyes,
  Long clouded by dust;

'Tis a proof for the sage,
  Whose god is the known;
There is truth for the age
  In this Witness of Stone.

—Grace B. Bronough.

Chapter XIV.

RECENT FULFILLMENT OF THE PYRAMID'S PROPHETIC SYMBOLISM

It is now five years since the first edition of this book was published. During this period many startling events have transpired. Five years ago pyramid scholars were predicting the beginning of a world-wide depression. Today the world knows from bitter experience how tragically accurate their predictions were. The following quotation from the (London) *Morning Post* is a case in point. "In private paper circulated in January, 1930, Mr. D. Davidson predicted that Sunday, August 23, 1931, would mark the beginning of a period of economic decline in Britain as a consequence of the insoluble economic problems of Labor administration."

Again on the 7th and 18th of July, 1930, and a third time on July 11, 1931, this prediction was published in graphic form. I myself read the July 11, 1931, statement in a (London) *Morning Post* loaned to me by Dr. H. Spencer Lewis, Imperator of the Rosicrucian Order (AMORC). My

thought at the time was that here is an opportunity to actually test the reliability of the pyramid prophecies.

I quote further. "On the Saturday preceding this momentous Sunday, August 23, 1931, there was no thought in the mind of any of the British cabinet of the imminence of a crisis in the administration but Sunday came and with its coming the crisis developed. The king was called from his vacation in Scotland and the first Sunday meeting since the World War was held at No. 10 Downing Street." In the House of Commons, September 8, 1931, the Prime Minister stated, "On Sunday August 23, the late government resigned."

Regarding the causes of the present day conditions, Mr. Davidson writes as follows: "The symbolic indications in the Great Pyramid reveal the true meaning and significance of modern movements and tendencies.

"The year 1844 is indicated as beginning the modern age of speed in communication and in trade and industry and the year 1909 is indicated as the beginning of the modern age of accelerated progress in communication and in trade and industry.

"The British Bank Charter Act of 1844 was the stimulating factor in the speeding up of financial

procedure for the rapid flow of credit and a consequent speeding up of trade and industry. American mass production from 1909 onwards is indicated as the stimulating factor in the acceleration of trade and industry. The age of acceleration is portrayed also as the age of armament with the Great War as the first fruits of the age. As the prophetic portrayal proceeds the acceleration of the age is seen to move toward chaos. The robot designed by man to be the servant of man gets beyond man's control and in turn makes man the servant. The machine becomes the dictator, for to meet the accelerated needs of mass production, human needs are multiplied and supply and demand are unhealthily stimulated. To feed the machine rather than the masses ten stalks of corn are made to grow where nature originally had grown but one, and to meet the need of artificially stimulated industry, commodities are ruthlessly torn from the earth. This is indicated as having been a single, consequently the machine running out of control and its ultimate collapse."

I quote further. "The Great Pyramid prophecy indicates that it is to this particular time of tribulation that the message of the Pyramid is addressed. The ancient Egyptians called the antechamber 'The Chamber of Revelation' and it is this chamber

with its low hanging veil of granite that gives us the key. This chamber is entered by a low, narrow passage in limestone the initial and terminal points of which define in the pyramid's chronological system the 4th and 5th of August 1914 and 10th and 11th of November, 1918, representing British participation in the World War."*

The antechamber itself defines the period from the 10th and 11th of November, 1918, to the 29th and 30th of May, 1928; that is, from the end of the World War to the beginning of the economic tribulation. This period is a "truce in chaos inserted to permit the Divine Revelation to unfold itself." This revelation is given in terms of the symbolic indications that led to the revealing of the analogous history of the early civilization of our race, and portrays the period from 1909 to 1953 as the time of the end of the age of material civilization. The fact that the now understood symbolism

*(NOTE: It should be remembered that the message of the Great Pyramid was directed to the descendants of the master builders who gained power over Cheops and his subjects, commandeered the resources of ancient Egypt and built the Great Pyramid.

There seems to be little doubt that these ancient master builders were the progenitors of the Hebrew race. That Abraham, the Father of the Israelites, was in direct descent from them and that the scientific and prophetic message of the Great Pyramid applies particularly to the Anglo-Saxon people of our own day because as is becoming increasingly evident, we Anglo-Saxons are direct descendants of the so-called Lost Tribes of Israel. But more of this later.)

of this part of the passages of the Great Pyramid corresponds so perfectly with world events brings to remembrance what the prophet Daniel was told; namely, that "the words of this prophecy (concerning the end of the age) are closed up and sealed till the time of the end" and that when the end time comes "none of the wicked shall understand; but the wise shall understand." (Dan 12: 10). Also in James 5:1-8 we have an accurate description of the very conditions that plague the age in which we live; i. e., the heaping together of treasures in the hands of the few and the consequent suffering of the many. It is a remarkable fact that the teachings of the Zodiac, the symbolism of the Great Pyramid, Old Testament prophecy and the words of the Master agree in declaring that the "present evil world order shall be destroyed and in its place shall come a golden age of universal brotherhood and peace." Just such conditions as obtain in the world today were predicted by the Great Teacher who as recorded in Luke 21:31 said: "These things are the beginning of travail" (birth pangs of the kingdom) and, "when ye see these things come to pass know ye that the kingdom of God is nigh at hand."

Daniel's (600 B.C.) interpretation of the dream of Nebuchadnezzar (Dan. 2:36-46; 7: 1-24; 8:

1-25) is a mighty preview of the march of history, the beginning of the grand culmination of which the world is now witnessing. In this vision Nebuchadnezzar saw a great image "whose brightness was excellent and the form thereof terrible." The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay. The kind beheld "tell a stone cut without hands, smote the image upon the feet and smashed the whole great colossus into pieces like chaff of the summer threshing floor which the wind carried away so that no place was found for them and the stone which smote the image became a great mountain (symbol of government) and filled the whole earth."

The head of gold represented Nebuchadnezzar with his empire; silver, the Medo-Persian empire; brass, the kingdom of Greece, and the iron, Rome; the feet part of iron and part clay, the final form of the rejuvenated Roman empire.

In this connection, the following from the pen of Ralph C. Norton, is significant:

"A Fascist law decrees that all government documents shall now be stamped with two dates, the one for international convenience, the other marking the revival of the Roman Empire; so that

this year appears as 1933 (Gregorian) and A, 11 (Fascist.) Does this new method of reckoning time from the institution of Fascism indicate in Mussolini's conception a new era? Is this the beginning of the day when Daniel 7:25 shall be fulfilled?"

The stone cut without hands represents the kingdom of the "Bootes of the Zodiac," the Lord of the Pyramid of the Ancient Egyptians, the Messiah of the Hebrews, and the Christ of the Christians.

The question very naturally arises, "Will this all-embracing, all conquering, stone kingdom be a new creation or does it exist in some form today?" Opinions differ in this regard but the author after very careful study of the evidence is convinced that this kingdom is in existence today, already bearing sway over much of the earth and destined under the leadership of "Him whose right it is" to become universal.

Briefly stated the conclusion upon which this belief and expectation is based is as follows: It is evident that colonies of Israelites early migrated to the "Islands of the West" (British Isles), that after the destruction of the kingdom of Israel by the Assyrians B. C. 721, the northern tribes made their way slowly northward and westward under

such names as the Massagetae 612 B. C. to 570 B. C.; Getae 612 B. C. to 100 A. D.; Ostrogoths 100 A. D. to 553 A. D.; Normans A. D. 1066; Angles B. C. 100 to A. D. 553; Picts, Scotch, Saxons—from Isaac's sons, etc.; that after the fall of Jerusalem B. C. 587 the prophet Jeremiah with a remnant of the people of Judah (Jews) journeyed to Egypt, (See Jer. 43: 4-8) and from there to Ireland having with him Tea Tephi, one of the daughters of Zedekiah, the last king of the Davidic line to reign in Jerusalem. The prophet also took with him "Jacob's Stone" which may be seen today under the coronation chair in Westminster Abbey still bearing the worn iron rings by which it was carried through all the wanderings of Israel. According to tradition, the ships of Daniel conveyed Jeremiah and Tea Tephi to Ireland where Eochaid, an Israelitish prince had just been elected Heremon of all Ireland. This prince promptly fell in love with Tea Tephi and made her his queen. Thus is was through her that the throne of David was transferred to the British Isles where it exists today—the throne of the mightiest empire of earth. Certain it is that the present reigning house of Britain is directly descended from King David. The author has a large chart in his possession which shows all the steps which lead down through

the generations from the "Sweet Singer of Israel" to the present David, Prince of Wales.

One of the very remarkable and significant developments of our day is the ever increasing number of highly educated and influential people, particularly of English descent who are wholeheartedly accepting this long hidden truth, and are pinning their faith for the world's future upon it. They are convinced that God will faithfully fulfill all the promises which He made to Abraham, Moses, David, and the prophets, and that through His chosen people (Israel and Judah which are to be united) "all the nations of the earth shall indeed be blessed." I would suggest that those who wish to pursue this absorbing subject further write to *The National Message, Ltd.*, 6 Buckingham Gate, S. W. I. London, England, for free literature.

The fact that Anglo-Saxon nations, and they only of all the peoples of earth, fit into and fulfill the promises made to Abraham (Gen. 17:1-8), the predictions made by Jacob to his sons in his farewell interview with them before his death, (Gen. 48th and 49th chapters) the blessing wherewith Moses blessed the Children of Israel before his departure (Deut. 33, see particularly verses 13-18) and the promises made by Jeovah unto David, (II Samuel 7:12-18; II Chron. 21:7, etc.) would seem

to substantiate this view. When we consider that the foundation of the jurisprudence of the Anglo-Saxon people is the law of Moses, that they are worshippers of one God, the "Jeovah" of the Old Testament, the "Our Father" of the New, that they have been and are the great colonizers of history, that most of the inventions which have transformed the world have been the fruitage of Anglo-Saxon brains, that they have always been successful in war and are today the dominating nations of the earth, we are forced to sit up and consider; and when we further face the fact of the strategic location of the lands belonging to or controlled by the Anglo-Saxon nations, the limitless agricultural and mineral resources of these lands, their climatic conditions, wonderful harbors, mighty rivers and piled up mountain ranges, and further that Britain is a commonwealth of nations, as predicted, and our own country a union of powerful states, how marvelously the Anglo-Saxons of the 20th century do fit into the prophetic pictures vouchsafed to the seers of the long ago.

Consider again the march of world events and their wonderful correspondence with Pyramid indications and the predictions of the Hebrew prophets. Take, for instance, the World War: The de-

liverance of Jerusalem by the English, when was literally fulfilled Isaiah 31:5 (birds flying; i. e., British airplanes), the return of the Jews to their native land (Isaiah 60:1, 3, 9), the discovery of the fabulous chemical wealth of the Dead Sea estimated at eleven hundred billion dollars, and the beginning of its development; the destruction of the Ottoman Empire which Dr. Gratton of Guinness, fifty years ago declared would, when it took place, "be a trumpet blast proclaiming the day of the Lord is at hand."

Consider also the significance of "red" in our modern world. Red revolution, red Soviet, red propaganda (Rev. 6:4, 12:3.) Note the tremendous speeding up of transportation on land, water and in the air (Nahum 2:3-4) "Chariots with fire of steel or fire in steel (gas engines) which run like lightning and seem like torches." Read in Isaiah 60:8 of "those who shall fly as a cloud (dirigibles) and like doves to their windows" (airplanes to their hangars). Consider the increase of knowledge and travel (Dan. 12:14), the rediscovery of the secrets of the past by means of archeological research (Matt. 10:26), the mighty strides of science and invention; the decadence of religion, the rising tide of atheistic paganism, the increase of lawlessness and dishonesty, together

with the rise of powerful dictators when but a few years ago we were fighting to make the "world safe for democracy". The following dated Berlin, June 9, 1933, is an example of the spirit of dictatorship and of the dependence which dictators and all others who wish to influence the future for good or ill, now place upon the arbitrary regulation of the education and training of children.

"Chancellor Hitler sternly warned German parents that their children will be taken away and put under the government's wing if they are not brought up as good Nazis.

"The warning was set forth at Erfurt yesterday when the Chancellor addressed 120,000 persons, 60,000 of them members of his storm troops.

" 'Youth is our future,' he said, 'If the older generation cannot get accustomed to us we will take away their children and rear them in our spirit'."

The talk of peace going hand in hand with universal preparation for war, as said Rabbi Friedman: "Thirteen years after the World War we find that the nations of the earth spent last year one billion for navies and more than four billion to maintain the armies and navies of the world." The airplane has taken the place of the horse in war. News dispatches tell of an Italian aviator making 440 miles per hour. Jeremiah describes

Israel's enemy, "Behold he shall come up as clouds, and his chariots shall be a whirlwind; his horses are swifter than eagles. Woe unto us," Jer. 4:13. Was Jeremiah looking forward to Armageddon when he made this prophecy.

The steady increase of crime, the repudiation of Prohibition and return of millions to the slavery of the liquor traffic, the terror of the rich who are increasingly the victims of kidnappers, world-wide unemployment with its consequent distress, the evidence of some all-powerful hidden hand upon the throat of civilization and the fact that men's hearts have failed them for fear, (Luke 21:26) are all facts that cannot be denied.

Some time ago Stanley Baldwin asked the question, "What is it that underlies everything in Europe today?" His answer is significant, "It is the element of fear—fear of what may happen."

All these things are signs of the times which pyramid students shall regard with mingled feelings of awe and anticipation—awe because of their awful portent; anticipation because—"when ye see these things come to pass know ye that the kingdom of God is at hand" (Luke 21:31)—the kingdom of brotherhood, peace, and prosperity foretold by all the "holy prophets since the world

began." (Acts 3:19-21). The kingdom which is humanity's one sure and glorious hope.

Bearing upon the astonishing discoveries and achievements of the last five centuries, there is a curious bit of quaint verse that comes down to us from the 15th century known as Mother Shipton's Prophecy. This I take liberty of quoting because I believe it is apropos and that my readers will appreciate it. Mother Shipton was born in Norfolk, England, and died at Clifton, Yorkshire, England 1449 A. D. With meter smoothed out but sense left undisturbed, this remarkable poem is reconstructed by F. M. Lehman:

A carriage without horse shall go
Disaster fill the world with woe
(Auto Accidents)

Around the world man's thoughts shall fly
Quick as the twinkling of an eye
(Radio)

And water shall great wonders do
How strange and yet it shall be true
(Generated electricity and steam)

Through towering hills proud man shall ride
No horse or ass moved by his side
(Railroad tunnels)

Beneath the water man shall walk
Shall ride, shall sleep, and even talk
(Submarine)

And in the air man shall be seen
In white and black as well as green
(Airplane)

In water iron then shall float
As easy as a wooden boat
(Iron ships)

Gold shall be found in stream or stone
In land that is as yet unknown
(Australia, Alaska, California)

All England's sons that plough the land
Shall oft be seen with book in hand
(Bibles for all, acct. Printing Press)

A house of glass shall come to pass
In England, but alas, alas
(Crystal palace)

A war shall follow with the work
Where dwells the Pagan and the Turk
(Crimean War)

The states shall lock in fiercest strife
And seek to take each other's life
(Civil War)

When north shall thus divide the south
The eagle build in lion's mouth.
(Revolutionary War)

Then tax and blood and cruel war
Shall come to every humble door.

And now a word in uncouth rhyme
Of what shall be in future time

For in those wondrous far off days
The women shall adopt a craze

To dress like man and trousers wear
And cut off all their locks of hair

They'll ride astride with blazon brow
As witches do on broomsticks now

Then love shall die and marriage cease
And nations wane as babes decrease

The wives shall fondle cats and dogs
And man live much the same as hogs

In nineteen hundred twenty-six
Build houses light of straw and sticks,

For then shall mighty wars be planned,
And fire and sword shall sweep the land

But those who live the century through
In fear and trembling this will do:

Flee to the mountains and the dens
To bog and forest and wild fens—

For storms will rage and oceans roar
When Gabriel stands on sea and shore;

And as he blows his wondrous horn,
Old worlds shall die and new be born.

A brief summary of the events which those who have made a careful study of the subject see pending should be somewhat as follows:

The rejuvenation of the old Roman Empire as a ten kingdom confederacy under a powerful dictator. This would include England with the United States as an ally but would exclude Germany (never in the Roman Empire) which it is thought will be driven by circumstances to an eventual alliance with Russia.

These great northern nations quite probably assisted by the restless millions of the East will invade Palestine (Read Ezekiel Chapters 38 and 39). Russia has always wanted an outlet to the sea. The German Kaiser built a palace in the Holy Land with the expectation of occupying it. The central location, wonderful climate, and almost limitless chemical wealth of Palestine make it a prize of incalculable value. In a recent utterance one of Britain's great men speaks of Palestine as the "cock-pit of the next war." Prophecy locates the final battle of the War of Armageddon in the valley of Megiddo (Rev. 14:12-20; Zach, 14 chapt.) that vast battle ground where many of the greatest conflicts of the past were decided. The valley of Megiddo is today occupied by the British who have also dredged the famous Bay of Acre and made it a naval station for His majesty's ships. According to the students of pyramid indications and Hebrew prophecy, the battle of Arma-

geddon will be characterized by divine intervention in behalf of Israel, (Zech. 12:1-10) and the apocalypse of the Lord of the Pyramid (Rev. 19th Chapt.) which results in the destruction of the forces of evil and the imprisonment of the dragon in the pit—as is so vividly symbolized by the subterranean chamber of the Great Pyramid. It is a curious thing that in the vision which George Washington is said to have had at Valley Forge he saw not only the Revolutionary War but the Civil War, a final and great conflict in which America is saved from destruction only by the appearance of a mighty angel from heaven who puts a stop to hostilities and ushers in the age of universal peace.

At the conclusion of this great battle in which the forces of heaven will take part, as they are said to have done in certain battles of the World War, the Lord of the Pyramid will be crowned universal ruler of the world as foretold in the documents of Daniel, Chapter 7:13-14. Then shall war cease for, "he shall judge among the nations and shall rebuke many people and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:4.)

The king's chamber of the Great Pyramid with its polished granite, its significant measurements, and its empty, lidless coffer, symbol of resurrection, (Dan. 12:2-3) points conclusively to this coming Golden Age, to the all-wise, all-loving and all-powerful reign of the Lord of the Pyramid, the glorious Messiah of the starry Zodiac and the prophets of all ages. When all this takes place, that oft repeated prayer "Thy kingdom come, Thy will be done on earth" will be answered. Then shall the morning stars sing together as in the beginning and all the Sons of God shall shout for joy; for heaven will proclaim that the "kingdoms of this world are become the kingdoms of our Lord and His Christ and He shall reign for ever and ever." (Rev. 11:15.)

Perhaps there are those of our readers who will inquire somewhat as follows: When the kingdom age is ushered in and the Lord of the Pyramid is in full control of the world, will not life go on about as usual and will not business of all sorts continue? And if so, what changes are in prospect that shall cause the "lion and the lamb to lie down together" (Isa. 11:1-10) and "every man to sit under his own vine and fig tree with none to make him afraid." (Mica 4:4.) The answer is not far to seek for if "the love of money is the root of all evil" as we are told

(I Tim. 6:10) then the money question must be settled before there can be either lasting peace or prosperity. In pursuance of this great objective, there is evidence that the model state outlined in the Mosaic documents will be the actual state during the kingdom age and that the Sermon on the Mount with its Golden Rule will be the basic principle which shall govern human conduct. During the reign of the Lord of the Pyramid, individualism will come into its own for as H. G. Wells suggests in his *Outline of History,* every individual will have an opportunity afforded him for the fullest possible development of all his talents. He will be encouraged to do the things nature has best fitted him to do and the reward will be in proportion to the service rendered—not such reward as would give one power to oppress others but public recognition and honor together with the government's assistance to still greater achievement. Under such a system discovery and invention will go far beyond the wildest dreams of the present. Poverty will be non-existent, war a thing of the past, people will look back upon it as we do upon the Inquisition and wonder why humans were ever so blind and cruel. Vice and corruption, the use of alcoholic beverages and narcotic poisons will be things of the past because with universal abundance

there will no longer be profit in selling sin and as a consequence human life will be greatly prolonged, as sayeth the prophet, "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them, they shall not build and another inhabit and they shall not plant and another eat—for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." (Isa. 65:21-22.)

During the kingdom age it will not be necessary to become the property of the money lenders in order to carry out a worthy project. The money changers will be driven from the temple of the state. They will no longer be able to make money out of money without doing any useful work. Usury will be a thing of the past just as under the Mosaic system. Interest will not be charged for the use of government resources. Gold will no longer possess a fictitious value. Its value will depend solely upon whatever objects of worth and beauty can be made of it. Man will no longer use the price and profit system but will create an abundance of everything useful and beautiful for all to enjoy each in his own individual happy way. Inventors, manufacturers and merchants having an abundance of everything themselves will be under no necessity of meeting competition in a

bitter struggle for existence and as a consequence will vie with one another in the creation and distribution of things new and beautiful, counting the public recognition of service rendered greater reward than all the amassed wealth of the present. During the reign of the Lord of the Pyramid the machine will be man's slave and not his master. It will be used increasingly in the production of all that humanity needs or wants and because opportunity for unlimited education and individual development will be the right and privilege of all, and because fear will have been banished, war destroyed, disease conquered and the temptations to lie, cheat, and steal in order to survive eliminated, people will find a thousand uses for their leisure hours of which we of the present do not dream.

In view of all this which is most certainly coming to pass, could anything possibly be of greater importance than the development of a character of such rectitude and vital worth that the Creator of the starry heavens (Ps. 19) the inspirer of the Pyramid and the scriptures, the Almighty Planner and Executor who upholds all this by the might of his power, shall count us worthy of sharing the glories of the kingdom with his all-conquering Son?

Chapter XV.

ANCIENT PYRAMID BUILDERS OF THE AMERICAS

It occurs to me that a few words about the pyramids of Mexico might be of interest to my readers because there are evidences that Egypt and Mexico were in some way connected in the long ago. I quote from my book *Both Sides of Evolution,* Page 120.

"For hundreds of years the study of lost Atlantis has thrilled men's imaginations. Donnelly, Elliott, Bacon and others have made it almost a reality in their writings. Herman Schliemann, the great German authority, has put himself on record as saying: "I have arrived at the conclusion that Atlantis was the cradle of civilization." A further confirmation of this conclusion is found in recent archeological discoveries in Old Mexico. In the May 17, 1923, *Dearborn Independent* there was an article by Dr. William L. Stidger from which I culled the following:

" 'Mexico has five distinct civilizations, traced as accurately as if the written documents had been handed down.

" 'The first proof of these five distinct civilizations is found in the excavations. Starting from the surface of the earth and going down, which I have seen the excavators do this past summer, each civilization is found to have written its story as clearly as if it had been written as the Bible says, 'with a pen of iron, and with the point of a diamond.'

" 'The second proof of these civilizations is found in the figures that adorn the pyramids, in which we find apparent the clearest possible Mongolian, Egyptian, Chaldean, Negroid, Hindu and American Indian influences.

" 'The third proof of these distinct civilizations and influences is seen in the painted, carved and sculptured figures which are being recovered by thousands. Everywhere you dig you find these relics of an ancient people. Last July, as I was writing this article in Mexico City, a young American engineer was excavating for an iron works near by, and discovered a cache of beautiful vases, idols, heads and carvings. The great steam shovel brought up invaluable gold relics at every lift. The news spread like wild-fire, and the government of Mexico sent officers post-haste to stop the excavating. This find was so rich that it

is estimated by archeologists to be worth millions of pesos.

" 'The Egyptian influence is apparent in every shovelful of relics unearthed by the excavators, in every pyramid uncovered (and there are hundreds of them), in every piece of sculpture and every carving on every idol.

" 'The pyramids themselves may have been built by Egyptians who came to Mexico after they had finished the pyramids of Egypt, or by people who went to Egypt after they had erected the great pyramids of Mexico. The opinion has been expressed that they built the Egyptian pyramids first and then came to Mexico. The Mexican pyramids are of superior type and seem to have been built by hands that were skilled and trained in such huge construction work.

" 'In headdress, in form, facial features and in other points through pyramid, idol, excavations and carvings, the Egyptian influence is startlingly obvious.

" 'That Africa also contributed its imprint to the civilization of the Mexican plateau seems certain. In the faces of the unearthed idols and on the carvings of the stones, the Negroid influence is felt at every turn.

" 'I was present when Professor Niven unearthed an idol that looked precisely like the American Negro.

" 'Mary Barton in her book, *Impressions of Mexico,* tells us what we all feel and have noted:

" 'Everywhere I was struck by the Mongolian type of countenance among the people and by the finding of thousands of vessels with Mongolian features. This is also shown by the fact that the people themselves still have Mongolian costumes. One which I remember particularly is that of the way in which the women dress their hair. It runs down their backs in two long plaits, with false hair and often shoe strings woven in. I have seen this manner of hairdressing among the Tibetan women often.

" 'The great pyramids of the Mexico Valley show marked Chinese influence. The dragon there had every characteristic of the Chinese dragon, a great serpent with the Mongolian head. On the great pyramids there are several of these serpents which are fifty feet long, carved in solid granite.

" 'I have picked up out of the excavations of Professor Niven hundreds of little idols with the most apparent Mongolial features and headdress. It is clear as if a voice had spoken out of the void of the past centuries and said, 'The Chinese came

to Mexico in hordes ten thousand years ago, crossing the Pacific over the Bering Strait, or coming by way of lost Atlantis'.' "

I quote also from a splendid little book, *The Mystery of the Ages,* by Robert W. Smith, Pyramid Press, Salt Lake City, Utah, page 28:

"In Egypt the pyramids were all pointed at the top and composed of rubble and mixed stones with the exception of the largest, the Great Pyramid of Gizeh, which was the pattern for all the rest and although this was composed of well fitted and cut granite and marble and limestone, yet the top was missing, leaving a flat platform on which the cap stone should have been. The purpose of which is explained in other pages of this book.

Other pyramids are shaped like those of Egypt and we know that Joseph, who was sold into Egypt, procured a choice part of the land of Egypt for his father and brothers, namely, the land of Rameses on the shores of the Nile near the present location of Cairo not far from the Great Pyramid of Gizeh.

There are found so many pyramids of all sizes in the southern part of the American continent, that I shall describe only a few.

In Cholulu, is a pyramid 197 feet high and measuring 1000 feet at each side of the base.

Near Mexico City are the Pyramids of the Sun and Moon. The former 187 feet high with spacious stone steps of dressed stone, showing grooves worn by the feet of centuries of travel over them. It is composed of a series of five terraces.

Half a mile north of the Pyramid of the Sun is the Pyramid of the Moon, 137 feet high and 450 feet square at the base, composed of volcanic rocks faced with masonry and formerly covered with cement or fine mortar.

Legend has it that each was adorned with a golden image representing the sun and moon respectively, but that the gold was taken away by the Spaniards.

The Pyramid at Cholulu was flat on top and was surmounted by a temple to the God Quetzalcoatl, but this was destroyed and a Cathedral put in its place by the Spaniards. A legend is prevalent among the natives that is similar to that of the tower of Babel.

This pyramid covers 42 acres of ground (the Egypt Pyramid covers but 13 acres) and its four sides face the cardinal points of the compass. The platform on its truncated summit embraces more than an acre. It is one of the oldest of American prehistoric monuments and was evidently built by the first known races on the American continent.

Its structure reminds one of the truncated pyramids of Babylon.

Here Quetzalcoatl dwelt and Cholulu was once the holy city, the Mecca or Jerusalem of the ancient natives. Here it was that Quetzalcoatl taught his followers righteousness and promised that he would return to again reign over them.

The great pyramid of Izamal is peculiar in consisting of two pyramidal piles of masonry, one on top of the other, the base of the whole measuring no less than 820 feet on each side and the first platform measuring 650 feet.

The Pyramid at Uxmal, is considered the most stately in form and proportions. It consists of three stages and supports a very ornate temple. According to Stevens, the carved work is equal to the finest of the Egyptians. With the best instruments of modern time, he says, it would be impossible to cut stone more perfectly. It presents the same difficulty as at the Great Pyramid of Gizeh, near Cairo, in regards to conveying great masses of stone long distances through rough country and raising them to great heights.

The cross is seen adorning the breasts of statues and statuettes in Palenque, Copan, and other ancient cities of Guatemala, Nicaragua, and other localities of Central America.

Who can doubt the relationship between the ancient Egyptians and the ancient Mayas, when the following facts are compared:

The ancient hieratic Egyptian alphabet and the ancient Maya alphabet are much alike, and allowing for centuries of separation it is easily understood how the variation could come about, for the old English characters of Chaucer's day can hardly be deciphered by the layman of today.

In his introduction to Desire Charney's book, Mr. A. T. Rice says:

"South American Antiquities prove connection between Israelites and the ancient inhabitants and also a connection between Babylonian and Egyptian Architecture and sculpture work with that of the ancient American and Mexican Natives."

Desire Charney in his "Ancient Cities of the New World" (1887) calls attention to the fact that Native traditions refer to the building of a great tower of refuge, which some writers have construed to identify the ancient Americans with certain of the builders of the tower of Babel who were scattered over the earth after the confusion of tongues. The aborigines of America have a knowledge of countries across the seas inhabited by the "white faces."

Lord Kingsborough's extensive work is a storehouse of analogies in support of the Hebrew theory of the origin of American Natives.

Students of the languages of various Indian tribes have maintained that many words are of Hebrew construction.

In further support of the connection of the Israelites with the archeological findings in Central and South America, particularly in the ruins of Chichen-Itza in Yucatan, T. A. Willard in his description of the work of Edw. Herbert Thompson, ("City of the Sacred Well") describes on page 36, a bas-relief in one of the Temples, with a decided Jewish type of face, and Mr. Edw. Huntington in Harper's Weekly refers to the Jewish type of features of the modern Mayas.

In this book, Mr. Willard also calls attention to the fact that he found many jade ornaments and remarks that Jade is not indigent to any part of the Americas, and relates an incident between Montezuma and the Spaniards, in which the Aztec king looked upon a few jade ornaments as being worth untold quantities of gold.

Can it be that the Israelites when they despoiled the Egyptians took their gold, silver, and *jade* ornaments, and handed them down from father to son?

An Associated Press article dated May 1, 1931, gives an account of the finding by Venturello (of Turin, Italy) of an Indian Tribe known as the Aruacos, in Magdalena, one of the largest states of the Republic of Columbia.

This tribe has costumes and dress strikingly similar to that of the Hebrews of Palestine. The women wear veils and the men's hats are similar to the ceremonial Jewish Headgear. The men wear their hair long and comb it carefully. Their clothes are in the fashion of those people who live in Asia Minor and of similar bright colors.

The ancients of all parts of Central and South America seem to have had the same calendar, which in its workings was so accurate that it is stated, there would not be the loss of a single day in 6000 years, while the Julian Calendar lost a great many days in 1000 years and our own present system will lose a day in three thousand years. Briefly stated the ancient system was as follows: The year consisted of 365 days divided into two unequal parts; viz., 360 days or the year proper divided into 18 months of 20 days each; and five intercalated days which were added at the end of the eighteenth or last month to complete the 365 days.

Each of the 20 days of the month had its own name; the numbering, however, was not from one to 20 but from 1 to 13, beginning again with the unit. It follows from this method that a day bearing both the same name and the same number will not recur until 13 months have passed. This gives a cycle of 260 days, which appears to have been more in use as a ceremonial or religious period than the secular year of 365 days. The days were also indicated by symbols.

The Toltec calendar was adopted by all the tribes and divided the year into 18 periods of 20 days each, adding five intercalary days to make up the 365 days of the year. And at the end of four years they intercalated 6 days which proves they knew of the leap year condition.

What a lot of interesting things there will be for Real Students to learn during the ages which are to come. God grant that we may live such lives of faith and fidelity as to be worthy of the privileges which shall be ours in Him.

THE END.

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This international organization retains the ancient traditions, teachings, principles, and practical helpfulness of the Brotherhood as founded centuries ago. It is known as the *Ancient Mystical Order Rosae Crucis,* which name is abbreviated for popular use into AMORC. The North American jurisdiction of this order maintains National Headquarters at San Jose, California, with branches distributed throughout the United States, Canada and Mexico. Those interested in knowing more of the history and present day offerings of the Rosicrucians may have a *free* copy of the book entitled, "The Wisdom of the Sages," by sending a definite request to Extension Librarian, AMORC Temple, Rosicrucian Park, San Jose, California.

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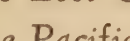

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